Σεισμὸς Μέγας,

OR

HEAVEN & EARTH SHAKEN.

A Treatise shewing how Kings, Princes, and their Governments are turned and changed

By *Jesus Christ* as { King of Kings, and King of Saints.

Hagg. 2. ver. 21, 22.

אני מרעיש את השמים ואת הארץ

הפכתי כסא ממלכות

I am [illegible] the world is not abusing it, for the fashion of the World passeth away

Transit Gloria Mundi

Imprimatur Jo. CARYL.

By JOHN DAVIS, *M. A.* Sometime *Lecturer* at Christ Church in *LONDON*, and now Pastour of a Congregation in Devon.

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The Epiſtle of the Author to the Reader.

Chriſtian Reader,

ALl men in the world are naturally acted by a principle, either of Love, or Feare; and there is ſomething in the enſuing Treatiſe to meet with both.

Men are greedily addicted to Novelty, new faſhions and opinions, new ſtraines and modes, new matters and methods; yea Pamphlets of news are taking, and I feare me too much. *Natura hominis Novitatis avida.*

The Title tells you of a Great Earthquake, or Heaven and Earth ſhaken, which denotes the great and ſuddain urne and change of things: Now while things are turning and changing they appeare new to us; they have not the ſame face now they had before. And ſurely men are more obliged to converſe

converſe with News in things, *then* News in Books; Men *compile your* News-books, *but* God *makes* News in things.

If what is here preſented were forreigne, *and ſuch as did not relate to you, you might juſtly paſſe it by, and pitch on that which is of more concernment to you. But let me tell you, there is no* Turne *or* Change *mentioned* here, *but that which relates to you, and wherein you are* concerned, *and have been* Actors *one way or other, for* good *or* evil; *either* provoking *by your* ſins, *or* interceding *by your* prayers: *and therefore (me thinks) you ſhould* love *to read* your ſelves *over, and the* new things *that you have made.*

Turnes and Changes, *eſpecially in great bodies of* Kingdoms *and* Common-wealthes, *are* great Turnes, *turnes of great and publick intereſt; but not alwayes* proſperous, *and ſ makes way for your* feare.

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while they deſigne the common good; dregs *ſhould be ſtirred up in the ſpirits of people, that they could not eaſily ſettle and allay again.*

I heartily wiſh you the increaſe of a godly feare, *that amidſt all the* Turnes *and* Changes *which you read of, you may yet more and more experience that* bleſſed turne *and change of heart, from* darkneſſe to light, *from things* below, *to things* above, *from* creatures *to* Chriſt; *and then all* theſe Turnes *ſhall not onely not* hurt *you, but do you much* good.

The Method *I have obſerved and ſtudied, hath been to* informe *you as* plainely, *and to* apply *that information as* cloſly *as I could.*

I have laid things down by way of Propoſit ons; *and thoſe Propoſitions* ſuch *as might make way for, and give light to* one another, *the* foregoing *to the* following *Propoſitions; and all of them put together, might acquaint you with that which was intended in this worke.*

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ſeveral Propoſitions *therein opened*; *and moſt of them are* (*all ſhould have been*) *in a differing letter from the body of the Book.*

The XXI. Chapter *makes mention of* twelve Sections, *which I confeſſe I intended for the heads of twelve ſeveral* Chapters, *with ſuch application as are in the other parts of the Book: but I was afraid of being* tedious. *I know not how that which is here done will ſuite with the ſpirits of the* godly-wiſe; *to whom I deſire to approve my ſelfe in this buſineſſe. And if I might receive any incouragement from them, it might eaſily draw forth my thoughts, which I have had, of the Turnes of* Councils and Armies, *of* Laws and Trading, *of* Continents and Iſlands; *The great turnes at* Sea, *as well as upon the* Land; *of affairs concerning the* Church *as well as the* State. *But I ſhall adde no more* now *but this petition: That the God of all wiſdome would wiſe us* to know the Times, *and our* duties *in them*; *and help us to* ſerve our generation, *and to do the worke of the day in the day*; To live by faith, *and by* faith and patience

to

to poſſeſſe our ſoules, *until the coming of our Lord Jeſus Chriſt, in whom I am,*

Your truely affectionate Brother

to ſerve you in his Goſpel

IOHN DAVIS.

Errata.

PAge 20. *l.* 2. for *eight r. ſeventh.* Page 43. for *three r. third.* Page 75. for *underpowers r. undercowers.*

To

To the Reader.

READER, this is a bookiſh-age, and whereas Learning was heretofore graced by judicious Schollars, it is now much vilified by illiterate ſcriblers. What Scaliger *ſaid of France,* omnibus ſcribendi datur libertas, paucis facultas; *All men may write, but few are able to write; is verified here in England: All have liberty to write, but few ability. Hence it is that ſo many leane pamphlets and peices come forth daily, treating of Inferiour and inconſiderate things. This Author acquaints you with the great* Shakings, *the great* Alterations, *which* God *and* Chriſt *do make in Heaven and Earth upon performance of divine Promiſes: He treats of the uſe and miniſtration of Angels therein; he ſheweth that all power is Chriſts; that the Princes of the earth have all their power from him; he informes of what uſe Government and Governours are, how ſubject*

to

to change; whats the evil of abusing power, whats the cause of Civil Wars and Fatal Turnes; He tells you how severely the Lord Christ will deale with the Potentates of the earth, whose power is erected against him and his; which are things of an high nature, and well handled. Though Galen *said of* Moses *workes,* Multa dicit, nil probat; *and* Augustine *of* Manichæus, dixit & abiit, *he gave no reason of what he said; yet it is far otherwise with this Author, who judiciously and solidly makes good what he hath asserted. The Matter, Method, and Composition, are waters from his own Cistern, and hony from his own Hive. He hath not larded his book* alieno adipe, *with the fat of other men. The work speakes for it selfe, being elaborate, well compacted, and weighty through words of truth; and doubtlesse will finde acceptance amongst those who have their senses exercis'd to discern of such things. Its most true which* Erasmus *saith,* Nihil morosius hominum judiciis; *nothing is more peevish then the judgements of men: what one magnifies, another vilifies; and what is vilified by one, is mag-*

magnified by another; yet it is ſo me comfort that mens judgements are like their pallats; what ſuites not with one doth with another; and where the wine is good, few will diſtaſte it. Reader, buy and try; if thou be pleaſured or profited, the Author hath his aime; if neither, he will not be provoked, knowing Nunquam tam bene agitur cum rebus humanis ut meliora placeant plurimis; *Such is the diſpoſition of humane affairs, that the beſt things ever pleaſe feweſt.*

W. Gr.

The Contents of the Book.

Chap. I.

Sheweth the occasion and Scope of this Treatise.

Chap. II.

Handleth these eight Proposals. 1. *God delivers his Prophesies in way of a Promise.* 2. *New-Testament Promises are set forth in Old-Testament language.* 3. *Both Prophesies and Promises, are to be taken in the largest sense.* 4. *That both Prophesies and Promises admit of divers Degrees, Seasons, Manners of fullfilling.* 5. *That under one Person or things named, a whole Series both of persons and things, is to be understood.* 6. *God performes his Promises in these latter Ages, in a way of proportion to his former glorious workings.* 7. *The inflicting of judgement on the Adversaries of his Church, is subordinate to the performance of his*

his Promiſes. 8. *That the time of fullfilling Propheſies and working great changes is at, or before the coming of Chriſt.*

CHAP. III.

SHeweth the *Meaning, Doctrines, and Method of Haggai* 2. 6, 7, 8.

CHAP. IV.

HAndleth this *Doctrine, In the great Turnes of Ages, God diſpenſeth himſelfe in the way of a Promiſe.*

1. *This holds out God as a Father.* 2. *Exalts the honour of Chriſt the Son.* 3. *Honours God in the perſon of the Spirit.* 4. *Makes notably for the ſecurity and improvement of grace.* 5. *Notably confounds the men of the World.* 6. *Greatens our eſtate.*

Uſe 1. *of Inſtruction, ſhewing*

1. *In great Turnes, are great wants.* 2. *It ſhewes the vanity of the creatures.* 3. *That Gods wayes are in the deeps.*

Uſe 2. *of Exhortation to ſearch out th*

the Promiſes of the latter Age. The Motives are ſix.

1. *This renders you children of wiſdome.* 2. *Its a bleſſed preſervative againſt the infection of ſin.* 3. *It advanceth your faith and love.* 4. *Its proper to conquer difficulties and diſcouragements.* 5. *Its apt to make you watchful and dutiful.* 6. *It advanceth your heart in praiſes.*

CHAP. V.

SHeweth that when Chriſt is about to performe his Promiſes, he cauſeth Changes in Natural bodies. How?

1. *Jeſus Chriſt hath given a being and conſtant courſe to Heaven and Earth.* 2. *He maintaines what he hath given.* 3. *The creatures thus made and maintained, are at his becke.* 4. *That it is his pleaſure they ſhould ſometimes ſtep aſide from their ordinary conſtant courſe.* 5. *Chriſt governes them in all their turnings aſide.* 6. *That theſe turnes carry the nature of Signes, yet favour not Aſtrological Predictions. Why? becauſe,*

1. *This is the beginning of taking*

to

to himself his great power. 2. *By this meanes he speaks to all the World.* 3. *By this way of working, he minds us that the creatures are not in that state he intends for them.* 4. *By these turns in Natural bodies, he knows how to draw forth spiritual actings in his people.*

Use 1. *of Instruction.*

1. *To see Christs excellency.*

1. *In that he causeth these turnes.* 2. *In that he can doe more.*

2. *Its a vain thing to set against Christ.* 3. *Its easie hence to conceive the Promises of this life shall be performed.*

Use 2. *of Exhortation.*

1. *To consider Christ in all these Changes.* 2. *To feare before him.* 3. *To advance your faith.* 4. *To exalt him above man, or meanes.*

CHAP. VI.

Sheweth the change of Angels, and this Doctrine, That Jesus Christ in the great turning Providences, imployes the ministration of Angels. For clearing of which Doctrine, take notice

notice of these nine things.

1. Jesus Christ, God man, is head of Angels. 2. Angels are to serve him; not in his person alone, but in serving of his Saints. 3. Angels are to serve Christ and his Saints, in the destruction of their enemies. 4. Angels are to have more apparent declaration made of their service toward Christ and his world. 5. Angels are brought in in the visions, and so in the execution of those visions. 6. Angels have worke deputed to them, concerning Kingdomes and Nations. 7. Angels and Saints shall be joyned together hereafter; and therefore they are conjoyned in the worke here. 8. Christs last dispensations are his greatest, wherein he useth Angels.

1. In the working of his wisdome. 2. When he takes to himselfe his great power. 3. Upon more immediate administration of Saints. 4. Shewing forth his unchangableness.

9. Christ must have his Angels, as well as the Dragon his.

Use 1. of Instruction.

1. To see Christ his excellency who is far above Angels; because they are but

but his ſervants: where Heb. 1. *is breifely opened.*

Uſe 2 *Of Exhortation.*

1. *To behold thoſe glorious works.* 2. *To draw forth your faith and love.* 3. *To provoke you to come forth in the ſervice of theſe latter dayes; to be fellow-ſervants with the Angels.*

CHAP. VII.

CONtains *the ſhake of Kings, for four Reaſons; becauſe,*

1. *They make the great turnes in the Earth.* 2. *They pretend to be exempt from mans power.* 3. *Dealing with them, is a compendious way of dealing with the world.* 4. *They are decked with all worldly power, and ſeem to be the fitteſt match for Chriſt.*

Uſe of Inſtruction to ſee that there is

1. *A meaneſſe in their Majeſty.* 2. *That the management of particular places muſt be reckoned for.* 3. *He will ſurely account with meaner men.* 4. *Its lawful to appeale from Princes to Chriſt.* 5. *Judicial proceedings againſt Princes, is ſtamped with re-*

remarkable Characters of Christ.

Use of Exhortation.

1. to meditate on these dealings of Christ. 2. to give unto Christ the honour due to his Name.

CHAP. VIII.

SHewes, Pos. 1. All power is given to Christ in Heaven and Earth; Where observe, Pos. 1.

1. All power is in Christ. 2. All power is his due, upon the taking of our nature. 3. though it be his due, 'tis rightly said to be given to him. 4. Jesus Christ hath had but little honour of all his power. 5. Christ will exalt himselfe in such turnes upon Kings, as that they shall honour him in their consciences.

Use 1. Of Instruction to teach us,

1. the riches of Gods love to Christ. 2. that the Father is fully satisfied in the power laid on him. 3. the pleasure of the Lord shall prosper in Christs hand. 4. Christ returnes all his power to the Father.

Use 2. of Exhortation.

1. To flocke about Christ in love. 2. to come with resolvednesse to be

at his disposal. 3. tremble ye wicked ones, though the mighty of the Earth. 4. The Lord reigneth, let the earth be glad.

CHAP. IX.

Pos. 2. SHewes that Kings reigne by Christ. 1. They are, or are not, by him. 2. He blesseth or blasteth them, in the worke of Government. 3. What wisdome or power they have, they cannot put forth without him. 4. the continuation, or succession of them, i from him. 5. Bad Kings, as well a good, are from him: where observe

1. Good men may be bad Kings. 2 the badnesse of Kings is not fro Christ: for,

1. Its not by his command. 2. I not by his working. 3. He doth n stirre them up to any wickednesse. 4 though Christ be no cause of their bad nesse, yet he permits it. 5. In per mitting them he puts forth a righteou judgement. 6. He orders their bad nesse for good.

Use of Instruction.

1. that their being Creatures Christ

Christs making, ſtamps Authority on them. 2. *When we riſe againſt Government, we riſe againſt Christ.* 3. *Aſcribe the good of Government to Christ.* 4. *Hence take a ground of patience under evil Governours.* 5. *Christ muſt needs be glorious.*

Uſe of Exhortation in ſixe paſſages out of Pſal. 2.

1. *To be wiſe.* 2. *To be inſtructed.* 3. *to be in feare.* 4. *To ſerve him.* 5. *to rejoyce with trembling.* 6. *To kiſſe the Son.*

CHAP. X.

OPens that ſetting up of Government is for the worlds good: as appears, Pſal. 3.

1. *In that it is ſet to keep the world in order.* 2. *Perſons ſo ſet, and kept, enjoy propriety.* 3. *Government promotes the increaſe of good things in our propriety.* 4. *Government protects your Peace* 5. *Setting up of Government is, when God makes ſome men able and willing to manage Publicke Affairs, and draws others to conſent and ſubject.* 6. *This is notably for the*

good of not ſome but all ranks of men. 7. Its extenſive to the whole life of all thoſe men. 8. There is honour due to them, who are thus ſet up for Government.

Uſe of Inſtruction to ſhew,

1. That God is a faithful Creator. 2. Rulers had need be of much wiſdom, and publicknesſe of ſpirit.

Uſe 2. of Exhortation.

1. To eſteem them highly. 2. To make honourable mention of them. 3. To ſpeak to God for them. 4. To ſubmit to every Ordinance. 5. To teſtifie our thankfulneſſe, by ſervice in perſon, and in purſe.

CHAP. XI.

Pſal. 4.

UNfolds that Governours and Governments are apt to change; which theſe ſix things will further informe you in.

1. Governours change by death, and in their manners while they live. 2. Manners and forms of Government, as well as Perſons, are liable to change. 3. People change in their mindes and conditions. 4. Change of Govern-

ment;

ments, Governours, and People, cauſeth change of Laws. 5. they change in their league and trade with Neighbour Nations. 6. Jeſus Chriſt King of Kings, makes a change on Governours and Governments, by ſending Plague, Sword, or Famine, on them.

Uſe of Inſtruction.

1. Leſſer bodies will change. 2. See the creatures vanity.

Uſe of Exhortation to Princes.

2. To exalt righteouſneſſe. 2. To be little in their own eyes.

To All. 1. to raiſe up your hearts to minde things above. 2. to be content in theſe turnes. 3. to contend to have the change for better.

CHAP. XII.

SHews that Kings abuſe their power; for Pſal. 2.

1. they ſerve themſelves more then others. 2. they turn the power which ſhould be for good, to the hurt of others. 3. Power was ſet againſt Chriſt in his perſon when he was on Earth. 4. It is againſt Chriſt and his intereſt Now. 5. the power of Kings is given up to Chriſts enemies.

Vſe of Inſtruction, to ſee
1. *the foundation of turns on Kingdoms.* viz. *Departing from the right ends.* 2. *How little Kings deſerve the name of Sacred.* 3. *Judge not of men or cauſes to be good, by the greatneſſe of them that foliow them.* 4. *Undeceive your ſelves, about the true value of earthly powers.* 5. *that thoſe in power be circumſpect.*

CHAP. XIII.

Poſ. 6. *SHews, that abuſe of power tends to the breaking of power, which is apparent*
1. *When thoſe in power indulge their own lazineſſe.* 2. *When they take no account of under-officers.* 3. *When they rule by will.* 4. *When they look not after the execution of good Laws.* 5. *When they are unjuſt.* 6. *When they ſinfully conform to neighbour Princes.* 7. *When they perſecute thoſe who are good.* 8. *When they interpoſe unduely in the things of God.*

Vſe 1. *of Inſtruction, to ſee the cauſe of great turns among us.*

Vſe

Vſe 2. *of Admonition to Princes.*
1. *Take heed of your hearts in lawful things.* 2. *Take heed of coveteous ſelf-love.* 3. *Exalt not your ſelves unduely.* 4. *Anger and malice misbecome a Prince.* 5. *Forget not the kindneſſe of others to you.* 6. *Look that your Courtiers prove not flatterers.*

CHAP. XIV.

PRinces being wicked, people grow wicked too; becauſe Poſ. 7.
1. *Wickedneſſe in men of high place is miſrepreſented to the people.* 2. *Wicked Princes leave good Laws unexecuted, and ſin unpuniſhed.* 3. *Then wickedneſſe comes to be eſtabliſhed as by a Law.* 4. *Becauſe of the Prieſts of the Nation.* 5. *People are mightily led by example.*
Vſe 1. *To ſhew how much Rulers have to anſwer for.* 2. *To ſhew that examples move much.* 3. *To take notice of the wickedneſs in us.* 4. *See how juſt it is to ſuffer from Princes, when we grow ſinful by them.*

Chap. XV.

Pos. 8. That abuse of power, and wickedness of people adapt to Civil war. How abuse of power works on good mens spirits. How wickedness adapts; See it thus.

1. Pride in Princes, produceth pride in people. 2. Pride introduceth luxury 3. Luxury introduceth poverty. 4. Poverty makes people discontented. 5. Discontented people meditate their pressures. 6. Pressed people hardly pay for any publick uses. 7. People grow weary of their Trades. 8. They feare more then they feel. 9. There be Incendiaries that augment their fears. 10. These incendiaries have many followers.

Use 1. To Princes, to consider their abuse of power. 2. To people who complain of Wars, yet are the cause of them. 3. To admire Gods goodness that we have no more Civil Wars.

Chap. XVI.

Pos. 9. Shews that Civil Wars produce fatal Changes; for

1. the

1. *Then Government is deſtroyed.* 2. *Equity and Laws are not then to be heard.* 3. *Then Religion, and devotion, are ſtifled.* 4. *Learning and Trading fall down dead.* 5. *A rich people is made poor, and a ſtrong people weake.* 6. *No ſafety to any then.* 7. *Plantations are nipt in the bud.* 8. *The victory of Civil Wars is much to be lamented.*

Uſe. 1. *Admire Gods goodneſſe that we are a Nation.* 2. *Conſider how much we are engaged to thoſe in power, by whoſe care it comes to paſſe that Wars break not forth.* 3. *Look on ſome inconveniences as eligible, when they prevent what is fatal.* 4. *It ſhould be far from us to promote a Civil War.*

CHAP. XVII.

NEighbour Princes fall off from us, or come forth againſt us, when we are in Civil War: which is opened thus. Poſ. 10.

1. *God hath bounded and limited all Nations in their Territories.* 2. *Confederacy is as needful for a Nation as a Perſon.* 3. *Its of great concernment, what, and with whom, confederacy is concluded.* 4. *Iſlands have more liberty of choice,*

choice, as to their confederates, then those that live in a Continent. 5. We may have cause to break with those with whom we have been confederate. 6. Its possible some may break unjustly from us. 7. Those with whom we are in League, may be devoured by their adversaries. 8. Its possible notwithstanding confederacies abroad, we may be disjoynt at home. 9. This distraction tempts your friends to shake you off. 10. It opportunes your confederates to become your enemies.

Use 1. See how little help there is in men. 2. See what wickedness is incident to Nations as well as persons. 3. Take hence one argument more against your Civil War. 4. Learn, its a curious work to manage affairs in Civil Wars. 5. Admire Gods providences towards us, who hath busied our Neighbour Nations.

CHAP. XVIII.

Pos. 11. OPens that unkind and unjust dealings of neighbour Nations produce forreign Wars: as thus.

1. The pride and lust of ruling men, cause these hard dealings. 2. Those who are great, would be great alone. 3. These great

great leaders obtain many followers. 4. *They conclude they have a fit ſeaſon for their rage.* 5. *A people under preſent preſſures are exceeding ſenſible.* 6. *They reſolve if they recover, to do to others, as others thought to have done unto them.*

Uſe 1. *To ſee the ſpreading of ſin, that it reacheth Nations as well as perſons.* 2. *Nations as well as perſons, are liable to trouble upon trouble.* 3. *God is appealed unto in War.* 4. *To admire again Gods goodneſs to us.*

CHAP. XIX.

SHews, that Jeſus Chriſt will deale in ſeverity with the Kings of the Earth; becauſe Poſ. 12.

1. *Kings are in covenant with their people, and break their Covenants.* 2. *In this dealing Chriſt appears no reſpecter of perſons.* 3. *In this dealing Chriſt makes his wiſdom out-ſhine King-craft.* 4. *Chriſt is to overcome Satan in his territories.*

Uſe 1. *Reade the ſinfulneſs of Kings in Chriſts ſeverity.* 2. *See the impartial and unſpotted holineſs of Jeſus Chriſt.* 3. *See what to expect, and to what to refer our preſent providences.*

CHAP.

Chap. XX.

Concludes with ſhewing, how th twelve Poſitions formerly handled inſtruct us in our preſent Turns an Changes.

Chap. XXI.

Shews the great Turns on Nations, ari ſing from the conſideration of Chri as King of Saints, ſet forth in twel Sections.

1. Jeſus Chriſt is King of Saints, a well as King of the World. 2. Chriſt ha his high honour upon his ſufferings. Chriſt puts forth the power he hath King of Nations for his people, to who he is King of Saints. 4. Jeſus Chriſt ſha have more viſible glory in this World. Bitterneſſe is mingled with all Govern ments, that Chriſt may be ſweet. 6. Chri pours out on his people a mighty ſpirit prayer, which he in his Government King of Saints, returns full anſwer to. Jeſus Chriſt ſhall have a willing people i the day of his power. 8. Some of the Kin

of the Earth ſhall be among this willing people. 9. Chriſt having great work to do, ſtirs up the ſpirit of Princes and people. 10. The great work of the latter days ſhall be to exalt holineſſe and righteouſneſſe. 11. Saints ſhall have notable Conqueſt over their enemies. 12. Theſe things ſhall be by degrees.

CHAP. XXII.

COntains the Uſes of that Doctrine, that Chriſt is King of Saints.

1. Uſe of inviting Inſtruction, diſcovering,

1. Chriſts excellency. 2. The properties of his Kingdom. 3. The glory of his Saints.

1. Chriſt his excellency in four things.

1. His right and Title which is the juſteſt: being

1. By Election. 2. By Donation. 3. By Birth. 4. By purchaſe. 5. By Conqueſt.

2. His Qualifications are greateſt. 3. His Adminiſtrations are the higheſt.

4. His

4. His Communications are the largeſt.

2 The Properties of his Kingdom being,

1. Spiritual. 2. Univerſal. 3. Eternal. 4. Bringing in perfect peace.

3. The glory or excellency of his Saints; for,

1. They ſhall be more Saints. 2. They ſhall live ſafely. 3. their enemies ſhall be ruined.

2. Uſe of Exhortation.

1. to know him. 2. to fear him. 3. to truſt in him. 4. to embrace him with love. 5. to be like to him. 6. to glorifie him. 7. to be obedient to his laws; where you have,

1. the ſix Laws of Nature with Goſpel-light.

1. Peace is to be ſought. 2. Stand to your Covenants. 3. You muſt be thankful. 4. Serve one another. 5. Be merciful and forgive. 6. Reproach not one another.

2. You have many Goſpel ſtrains ſet out to highthen your obedience.

The Contents.

THe *Appendix ſhews Aſtrological Predictions to be frivilous and impious; where theſe five things are granted.*

1. *that the Stars have a powerful ruling excellency.* 2. *that by their light, heat, and motion, they work great alterations in the Aire.* 3. *that having this power over the Aire, they do diverſly affect compound bodies.* 4. *Scripture ſpeaks plainely, that they are for times and ſeaſons.* 5. *that there may be ſome preſent Predictions about weather and ſuch things.*

But two things are denyed.

1. *that Stars have no power over the Reaſon or Will of man to neceſſitate or inforce them.* 2. *that Aſtrologers cannot rightly pretend to foretell ſuch things as depend on mans will, or are any way contingent: and this appears by ſeven Arguments.*

1. *Such Predictions are derogatory to Gods prerogative of fore-knowing.* 2. *Such predictions are croſſe to the word of God.* 3. *We reaſon from the Nature of the Stars.* 4. *We reaſon from the Nature of Art.* 5. *We argue from*

from that part of Astrology, that is about weather. 6. *these Predictions are derogatory to the excellency of Man.* 7. *We reason from the Nature of contingent things.*

Object. *But many things they foretell come to passe.*

Sol. 1. *Not so many as they brag of.* 2. *Not from any causing virtue in the Stars.* 3. *Blind men sometimes hit the white; so may Astrologers.* 4. *their coming to passe is a strong argument against them.* 5. *It may come to passe in a way of judicial vengeance.*

Use 1. *to the professors of the Mathematicks.* 2. *to their Disciples, dehorting them from Figure-casting.*

Σεισμὸς Μέγας.

OR

Heaven and Earth ſhaken.

CHAP. I.

The Introduction, ſhewing the occaſion and ſcope of the inſuing Treatiſe.

THe *works of the Lord are great* (ſayeth the Pſalmiſt) *ſought out of all them that have pleaſure therein.* When God is working we muſt eye him; and when his works be great, we muſt be ſearching them out; and not ſoon weary, but *taking pleaſure* both in the works and ſearch. Gods works to us of this Nation, have *been honourable and glorious* (as it is verſe 3.) *and his righteouſneſſe enduring for ever.* No marvel then, if they be taking, with the minde and hearts of his people, who entertaine them with the higheſt eſteeme and moſt joyful admiration: verſe 4. *He hath made his wonderful workes to be remembred; the Lord is gra-*

Pſal. 111. 2.

v. 3.

v. 4.

The occasion.

cious and full of compassion: I appeale unto your consciences that read, whether the grace and full compassion of God, have not made his works wonderful among us. Now God will not have his works written in the sand; he makes his works wonderful, and his wonderful works to be remembred, and surely his people cannot forget them; they are ingraven on their hearts, and they cannot but remember them. v. 5. *He giveth meat to them that fear him; He is ever mindful of his Covenant.* Consider v. 5. the malice and rage of adversaries; and we cannot but reckon it among the wonderful works of God, that his people have a bit of bread, that they have meat for their mouths, and drink to quench their thirst; but when its added, *He is ever mindful of his Covenant*: His Covenant, and his mindfulnesse of his Covenant; and so giving the meat, renders this common path of providence, this *so* giving them meat, to be truly wonderful. v. 6. *He hath shewed his people the power of his works.* How! few are there that take notice of the works of God; and fewer that take notice of God in his works: But this is the favour that he shewes his people, not onely his works but the *power of them*: their *Verity*, and *Judgement*, *Truth*, *Uprightnesse* and *Stedfastnesse*, as it is v. 7, 8.

v. 5.

v. 6.

v. 7. & 8.

Vision is the glory and light of life;

liv

lives most like a man, not that eates and drinks most, sleeps and sports most, but he that with the acting eye of Reason, sees most of things, and their difference: He lives most like a Christian, that by faith *seeth him that is invisible*, makes a *reall presence of things absent*, and *an evidence and true enjoyment* of things hoped for: our present and after-happinesse is in vision, by faith here, really and truly; but more hereafter, when we shall *see him face to face, and know as we are known*, 1 Cor. 13. 12. *Daniel* and *John*, the greatly beloved Prophet and Disciple, were both much honoured with Visions and Revelations: our Saviour commends *Abraham for that he saw his day and rejoyced*, Joh. 8. 56. Those who are *Abrahams* seed, cannot but eye Christ and rejoyce in the dawning of *his day*: if God have an hand to work, surely we must have an eye to see, an heart to believe, and a tongue to praise him. God doth not work little things for his people; it stands not with his love, and their condition; and when he doth *great* things, we must meet *him* and *them* with great observation. I have heard an Ambassador residing here, should write home that he lived in a Land of wonders; well noteing how great turns passed on us, and how little blood was shed about them; then if strangers see so much, we should

Heb. 11. 1.

Heb. 11. 27

The scope.

see more. Doubtlesse God hath *revived his works of old*; *made his arme bare, commanding* and *creating deliverances* for us. How often hath he brought us to the gates of death? and then said *return, return, ye children of men.* How many, and mighty, malicious and prosperous, have our enemies been? and yet how destroyed? How little and low, how despised and nothing, have your Councils, Armies, Allyes, your *all* been? and yet God hath *remembred us in our low estate.* He hath not been weary of doing us good, although we have soon been weary of serving him. There is *a voyce in the rod* (saith the Prophet) and surely mercies, deliverances and salvations, have *their voyce* also; and the greater any danger or deliverance is, the louder is the voyce. Oh! that we could heare so as to love and *learn righteousnesse*: Oh! that we were wise to read Gods works out of his word, his providences in his prophesies, *Dan.* 12. 10. *The wise shall understand*: Thus to understand him, will be our wisdome. When the Devil tempted our Saviour, it was by *shewing him the World and the glory of it*; But behold here a better vision; the glory of the world, and worldly Kingdomes, and the fall of them; Mountains tumbling down, and Vallyes filled up, high things brought low, and low things exalted. How! many and mighty, pre-

Mic. 6. 9.

Mat. 4. 8.

cious

cious and seasonable, have been the returns of *fervent, righteous, faithful prayers?* They were made *in former ages*, but are answered *Now:* Our fore-fathers had the honour to sow, and we the blessing to reape the fruits of their prayers: Oh! the riches of the grace of God, that hightens our mercies by steeping them in *blood:* Our Adoption, Reconciliation, Redemption, Remission of sin and salvation is by the *precious blood of Jesus*: the glorious truths of the everlasting Gospel come to us dyed in his blood, who was the great Martyr, and in the blood of many his servants and Martyrs: *Rev. 6 9.* Our present Liberty, Peace, and Enjoyments, did they not cost the dearest blood of many valiant Worthies? Jam. 5. 16. Rev. 3. 14.

Oh! let not, let not the blood of *Christ*, his Martyrs and Souldiers condemn us; Let it not be said, God stretched forth his hand to *a foolish and gainsaying people*; that the *Oxe knoweth his owner, and the Asse his Masters crib*: *and that we know not, care not, consider not*, when God works such glorious things. When *David* had the water of the Well of *Bethlehem* brought to him, he *poured it out before the Lord, because it was the blood of these men*: Oh! that now your hearts might rebound these mercies to Heaven, whence they came, in humble thankfulnesse, and watchful obedience; seeing they are the Isa. 1. 3. 2 Sam. 23. 15, 16.

blood of your brethren. When the time of performing great promiſes and propheſies drew nigh, God raiſeth up *Daniel's ſpirit to ſearch*: *Oh!* that we might be praying and ſearching, praying and reading, praying and inquiring, and not giving over, till we come to ſome underſtanding of theſe bleſſed myſteries. Now to help you in this ſearch, to informe your underſtanding, to be inſtrumental to draw forth and eſtabliſh your faith about the great works of this latter Age, is the ſcope of this inſuing Treatiſe. The Lord in much mercy bleſſe *you* and *it* together, that thoſe good ends may be obtained.

Dan. 9. 2.

Chap. 2.

Handleth theſe eight Propoſitions.

First that God delivers his propheſies in the way of a promiſe. 2. New-Teſtament Promiſes are ſet forth in Old Teſtament language. 3. That both propheſies and promiſes, are to be taken in the largeſt extent. 4. That they admit of divers degrees, ſeaſons, and manners of fulfilling. 5. That under one perſon or thing named, the whole ſeries both of perſons and things is to be underſtood. 6. God performes his promiſes in theſe latter

latter ages, in a way of proportion to his former glorious workings. 7. The inflicting of puniſhment, on the adverſaries of his Church, is ſubordinate to the performance of his promiſe to his people. 8. That the time of fulfilling Propheſies and Promiſes, and working great changes, is at or before the coming of Chriſt.

Before we come to the particulars which we intend to inſiſt upon; give me leave firſt, for the better underſtanding of the matter and the Scriptures produced, to lay down theſe eight Conſiderations.

God delivers his Propheſies, in the way of a Promiſe. Propheſies are the foretelling of things that ſhall come to paſſe in their proper times. God cannot ſpeak to his Saints but in away of love; his foretelling things to come, tells you how he loves them. Our God is a God of power and grace: and promiſes are the engagements of both: The Father worketh, and Chriſt worketh, for his peoples ſpecial good: and you have them both at work in performing prophetical promiſes.

Prop. 1.

Propheſies delivered, in way of a promiſe.

The propheſie of Chriſt his coming in the fleſh, its in the way of a promiſe, *Iſa.* 9. 6. *Unto us a Childe is borne, unto us a Son is given*: faith in the promiſe, ſpeaks him born and given, although this was a long while after, *Iſa.* 7. 14. *The Lord himſelfe ſhall give you a ſigne. Behold a Virgin ſhall conceive*: which is rendred in the Goſpel

Iſa. 9. 6.

Mat. 1. 22. of *Matth.* w by two words: one is, τὸ ῥηθὲν, *that which was ſpoken* holding out the propheſie; for *Iſaiah* is called a Prophet, and his ſpeaking is prophetical ſpeaking: for it was ſpoken of the Lord by him. The other word πληρωθῇ *that it might be fulfilled*, holds out the performance of that promiſe, which is, when the event anſwers and makes up what was in the promiſe.

That propheſie that the Goſpel ſhould ſhine on the darke Gentiles, is in the way of a promiſe, *Iſa.* 9. 2. So in *Hag.* 2. 7 (the propheſie we intend to open in the next Chapter) *Thus ſaith the Lord of Hoſts*, is by the Author to the *Hebrews*, rendred *Heb.* 12. 26. *Now he hath promiſed*: ſpoken by way of promiſe ἐπήγγελται λέγων. And the ground of this is, the overflowings of Gods love, which cannot ſpeak of things a farre off, but withal tells you, how he is, and will be engaged about them; what doth concern the preſent time, is too narrow to expreſſe his love, and therefore he ſpeaks it out in things that are *to come*.

Iſa. 9. 2.

Prop. 2. N. T. Promiſes are ſet out in O. T. language. Rev. 11. 1.

New Teſtament promiſes are declared in Old Teſtament language. Thus the erecting of Goſpel Churches, the new edition and reformation of them, is called in a phraſe of the Old Teſtament, *a Temple*, *Rev.* 11. 1. *John* is bid to meaſure the Temple, when he ſpeaks of Goſpel Churches.

The

The happy ſtate of the Church is termed by a Jewiſh phraſe *The Tabernacle of God among men*, *Rev.* 21. 3. ſignifying the glorious ſtate of Goſpel times: and thus in the place afore named, *filling the houſe with glory*, implyes the ſame thing. Rev. 21.3.

Babylon was of old an enemy to Iſrael; and the great enemies in Goſpel-times are called *Babylon* alſo; and the deſtruction of *thoſe* enemies in Goſpel-times, is termed the fall of Babylon, *Rev.* 14. 8. Rev. 14.8.

The Viſions concerning Church affairs are now, and ſo formerly in the Prophets, expreſſed by *Angels*, *Horſes*, *Trumpets*, *Women*: and as they agree in the inſtructing language, ſo in the promiſing language alſo; and the reaſon, why our promiſes are thus expreſſed, may be,

1. Becauſe the ſame ſpirit breaths in both the Teſtaments, *Old* as well as *New*. *To them was the Goſpel preached*, *Heb.* 4. 2. *as well as to us*: no marvel then, if the promiſes be in the ſame language. Heb. 4. 2.

2. God would have the Gentiles to know his heart is now as full to them, as it was to his *Iſrael* of old; and therefore he ſpeaks to them in the ſame language he ſpake to *Iſrael*.

3. God will have his ancient people, the *Jewes* whom he will convert, to underſtand his love fully; which that they may the better do, he ſpeaks unto them in his & their own proper language.

That

Prop. 3. Pro. and Proph. to betaken in the largeſt ſenſe.

That theſe Promiſes and Propheſies are to be taken in the largeſt extent, in the letter and myſtery, according to the ſcope of the place and Analogie of faith. Thus.

Babylons falling, *Rev.* 14. meanes that the Seat, Power, Doctrine, Subjects, and all, are ready to tumble down. Promiſes and propheſies hold out the raiſednesſe of Gods wiſdom and love, and therefore muſt be of large extent: They ſpeak to, and of all perſons, times and conditions, therefore muſt be large. Propheſies contain largneſſe of wiſdom and knowledge, and promiſes largeneſſe of love: and therefore there muſt be a largeneſſe of expreſſion to hold them forth. When God ſaid unto *Jacob*, *Gen.* 32. 9, 13. *I will do thee good*: *Jacob* underſtood it largly; for he turnes it into an argument of prayer, and twice repeats it: Litteral ſenſe doth not undermine the myſtery, nor that overthrow the litteral ſenſe: Gods promiſes are ſuitable to his commands, keeping pace with them; they are conjoyned as Arteries and Veines in the body; Now the commands are exceeding large, *Pſal.* 119. 96. and ſo are the promiſes. *Math.* 5. 28. tells from our Saviour, that *looking* and *luſting* is *committing Adultery*: and the promiſe of giving Chriſt includes in *Pauls* arguing, the giving of all other good things, *Rom.* 8. 32.

Gen. 32. 9, 13.

Pſal. 119. 96.

The ſpirit hath framed up Faith with a large

large make and frame; and promiſes are for our faith in the largeneſſe of it; and ſo muſt be large alſo. Propheſies and promiſes are expreſſions of Gods minde: Now we muſt not limite *the holy One of Iſrael*, but take him in the fullneſſe of his expreſſions.

Prop. 4.

That theſe Propheſies and Promiſes admit of divers Degrees, Seaſons and Manner of fulfilling; thus, *Hoſ.* 11. 1. *I called my Son out of Egypt* was truly made good when *Moſes* brought the Children of *Iſrael* out of *Egypt*; for Iſrael was Gods ſonne, but it had a farther degree of fulfilling in Chriſt, *Math.* 2. 15.

They have divers degrees of fulfilling. Hoſ. 11. 1.

Mat. 2. 15.

Jer. 31. 15. concerning *Rachels* weeping, *Bis hic locus impletus eſt*: The place was twice fulfilled, ſaith *Muſculus*. *Rachel* was the Mother of *Benjamin*, and ſo the mother of the Benjamites, the Tribe that kept cloſe to the houſe of *David*: She was buried neer *Bethlehem* and is put to denote the whole Land of *Judah*, which was in a mourning condition at the time when they were carried away captive, and then *Rachel* is ſaid to *weep*: and moreover when the children are ſlaine in *Bethlehem*, ſhe weeps again, *Mat.* 2. 17.

Jer. 31. 15.

Mat. 2. 17.

Iſa. 53. 4. *Surely he hath borne our greifes*, was fulfilled in the ſorrow that fell on the perſon of the Lord as Mediator, as one in our roome and ſtead; that is one manner of fulfilling: but is not all.

Iſa. 53. 4.

Mat.

Mat. 8. 17. Its brought in as a ground healing the ſicke and caſting out of ſpi its.

Mat. 8. 17.

Pſal. 78. 2. The Prophet *Aſaph* is ſa to *open his mouth in a Parable*: but it's a plyed to *Chriſt*, and his preaching, *M* 13. 35.

Pſal. 78. 2.

Math. 13. 35.

Zach. 11. 12. Speaking about the *thi pieces of ſilver*; it was true of *Zacharie*, a their ignoble dealing with him as wi a baſe labourer, allotting ſo meane price to a faithful Prophet; but fulfill farther in that *thirty pieces* for which *Ju das* ſold his Maſter, *Mat.* 27. 9.

Zach. 11. 12.

Math. 27. 9

Pſal. 22. 18. *They parted my garme amongſt them*: it poſſibly may be verifi in *David*. *Omnia in Davidem convenire p ſunt*, as *Arias Montanus* ſaith; *David* deſtroyers being confident that he cou not return, they fell upon the ſpoile; b tis full performed in Chriſt, *Joh.* 19. 23.

Pſal. 22. 18.

Joh. 19. 23

Iſa. 61. 1. He *hath ſent me to preach her to the captives*, was made good in t perſon of the Prophet *Iſaiah*, preachi about their freedom from the Babylon Captivity, though more fully *in Chri Luke* 4. 21.

Iſa. 61. 1.

Luke 4. 21

Pſal. 41. 9. *My own familiar friend wh eat bread at my Table.* It's true of *Davi* Courtiers: performed alſo in *Judas* gainſt *Chriſt*, *John* 13. 14.

Pſal. 41. 9.

Joh. 13. 14.

Iſa. 53. 1. *Who hath believed our repor* The ſpeech relates to the Prophet in h

Iſa. 53. 1.

tim

time, but not onely to the Prophet; for it agrees to *Chriſt* as appears, *John* 12. 38. I ſhall conclude this poſition with what I learned many years agoe, from tranſcribed Notes of a precious ſervant of Chriſt now at reſt.

Joh. 12. 38.

Maſter *Tempeſt Wood.*

The leaſt degree of the performing a promiſe being manifeſted, the promiſe therein may be truly ſaid to be performed, although not in the higheſt extent of it: Whereupon it is remarkable how in the Goſpels, and Acts of the Apoſtles, when any perſonal thing or individual act is mentioned, as that in *Mat.* 2. 17. (the place above named) about *Rachel*, the holy Ghoſt uſeth a word which ſignifies accompliſhment, τοτε ἐπληρώθη, *Then was fulfilled that which was ſpoken.* But when promiſes are mentioned, which have reference to the Church, as *Acts* 2. 16. then its thus expreſſed, *This is that which was ſpoken* by the *Prophet Joel*, τοῦτό ἐστι τὸ εἰρημένον: he doth not ſay, it was fulfilled, but it was ſpoken: it had a true performance, but not the accompliſhment.

Mat. 2. 17.

Acts 2. 16.

That under one perſon or thing named a whole ſeries both of perſons and things is to be underſtood. See this plainly in the great promiſe, *Rom.* 9. 7. *In Iſaac ſhall thy ſeed be called.* In the eight verſe of the ſame Chapter, *The children of the promiſe are counted for the ſeed.* When we read of the enemies of the Church, which ſometimes

Prop. 5. Under one expreſſion they comprehend a whole ſeries.

Rom. 9. 7.

times are called *Hornes*, by them he mea
all the powers that are puſhing at Je
Chriſt and his intereſt: The *Vial* on t
Throne of the *Beaſt* mentioned *Rev.* 1
10. although it meane eminently t
Rev. 16. 1. *City of Rome*; yet withal it may take i
all thoſe places wherein the ſuperſtitio
of Antichriſt, have been more eſpecial
exerciſed, as Biſhops Palaces, Cathedra
Monaſteries, Priories, Deanes and Cha
ters houſes, and ſuch like places.

Prop. 6. *God performes his promiſes, in theſe la*
ter dayes, in a way of proportion and corr
ſpondency, with his former glorious worki
for his people. Thus moſt expreſly *Hag*
2. 5. its ſaid, *According as I covenant*
with you when you came out of Egypt, ſo m
ſpirit remaineth among you: where i
plain that God engageth himſelfe to the
now when they were building of the *Te*
Hag. 2. 5. *ple*, according to his dealing with the
when they were to be delivered out
Egypt. Thus in the Viſions of the Proph
John, *Antichriſt* is called *Egypt*; and the
waters are turned into blood, and that by t
Rev. 11. 6. wittneſſes, *Rev.* 11. 6. in correſponden
with what God did by *Moſes*, *Exod.* 7. 1
Iſrael in Egypt *cryed Exod.* 2. 23. an
ſo do the ſouls *under the Altar*, *Lord*, *Lo*
how long, holy and true, doſt thou not judg
and revenge our blood, on them that dwell
the earth? *Rev.* 6. 10.
He *drowned the Egyptians in the red Se*
Exo

Exod. 14. 27. and now hath his wayes, it may be *Sea-fights*, to drown his enemies, as it was in the years, 1588, and 1639, and at other times ſince: I ſhall conclude this poſition with that ſaying of the Prophet, *Micah*, 7. 15. where God promiſeth to his Church his goodneſſe in theſe words: According *to the dayes of thy coming out of the Land of Egypt will I ſhew unto him marvelous things.* Mic. 7 15.

Prop. 7: Inflicting of judgements ſubordinate to Promiſes.

That the inflicting of judgement, on the adverſaries of the Church, is ſubordinate to the performance of his promiſes to his people. The ſhaking vengeance on the Nations, is but to make way for the good of Gods people. Gods creatures are precious to him as he is their Creator; and ſurely he would never deſtroy them, but in relation to a greater, farther and better good, then their deſtruction can be evil. This is plain in *Iſa.* 10. 12. *The viſiting of the ſtout heart of the King of Aſſyria and the glory of his high looks*, is in a way of inflicting judgement on him, but its brought in as ſubſervient to the *performing of his whole work on Mount Sion*: that was the maine thing driven at. Iſa. 10. 12.

Prop. 8. Chriſt coming is the time of fulfilling pro. & proph.

That the time of fulfilling propheſies and promiſes, and working great turnes, is at or before the coming of Chriſt. Thus in *Hag.* 2. 6. *I will ſhake the heaven*, when is that? it follows immediatly; *The deſire of all Nations ſhall come:*

The

The coming of *Chriſt* in the fleſh, wa
eminently the fulfilling of many prophe
ſies and promiſes, as you may read in th
conſtant courſe of the Goſpel: His com
ing then likewiſe produced great turne
and changes, *Mat.* 2. 3. *Herod the Kin
was troubled and all Jeruſalem with him
ἐταράχθη. Herod* and Jeruſalem, the Kin
and all the people, are troubled. H
troubles the chiefe Prieſts, and Phariſee
and Counſels, *John*, 11. 47. *what doe w
doe? This man doth many Miracles.* An
when Chriſt ſhall come again, you ſha
have more turnes. *All the promiſes are i
him* and for him; no marvel then if thei
performances, and his appearance com
together. The down-fall of the *Man
ſin* is the making good of many promiſe
but that is ſaid to be by the *brightneſſe
his coming. 2 Theſſ.* 2. 8. *Then ſhall th
wicked one be revealed, whom the Lord ſh
conſume with the ſpirit of his mouth, and ſh
deſtroy with the brightneſſe of his coming.*

Chap. III.

Shewing the meaning, Doctrines and Method of Hag. 2. 6, 7.

Hag. 2. 6, 7.

Thus ſaith the Lord of Hoſts, Yet once, and it is a little while and I will ſhake the heavens, and the earth, and the ſea and the dry-land.

7. *And I will ſhake all Nations, and the deſire of all Nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of Hoſts.*

Heb. 12. 26, 27.

Whoſe voyce then ſhooke the earth: but now he hath promiſed ſaying, Yet once more I ſhake not the earth onely, but alſo Heaven.

27. *And this word yet once more, ſignifieth the removing of things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.*

HAving laid down theſe eight propoſitions in general, we ſhall now pitch down on this Scripture to which all theſe propoſitions give light.

Here in theſe words of the Prophet *Haggai*, you have a *prophecie* by way of a

The former eight Propoſals give light to Hag. 2. 6. 7.

promiſe; God foretells by his ſervant *Haggai* what ſhall come to paſſe; namely great turnes and changes, and withall engageth about them, by way of a promiſe that he will effect them, *I will ſhake*; and that's your firſt rule.

He calls the Church-ſtate under the Goſpel by the name of a *Temple* and *houſe*, which is the language of the old Teſtament, to ſpeak out Gods way of worſhip; but here it hath a farther extent even unto *Goſpel-worſhip*, and adminiſtrations, and that is according to the ſecond Prop.

Shaking of heaven and earth doth not onely meane the commotion in theſe naturall bodies, and the alterations therein, but alſo theſe words hold out, the changes in the great Political bodies of Church and State; and ſo according to the third propoſition are to be taken in the largeſt extent.

Again, obſerve this promiſe and prophecie of *Haggai* receives (according to what is laid down in the fourth propoſition) ſundry degrees of fulfilling. It was truly performed when Chriſt was born into the world; then Angels and Men, Heaven and Earth were moved; but this is not all; for the Author to the Hebrews *tells us* of another *ſhaking* at another coming of Chriſt when we ſhall receive *a Kingdome that cannot be mo-*

H

Heb. 12. 26. Beſides when the Prophet *Haggai* names *the Temple and the Houſe*, he meanes all the frame of worſhip, and not barely the Fabrick and building that was reared up. When he names *Zorobabel and Joſhua*, he meanes not onely thoſe two particular perſons, but all governours, and deliverers of Gods people, in ſeveral places and ages are included, which is the direction that the fifth propoſition gives us.

Moreover the great and glorious alterations that God will make in theſe laſt dayes, is here expreſſed by a phraſe relating to Gods wonderful dealing with his people Iſrael: we finde *Exod.* 19. 18. at the appearance of God on Mount *Sinai*, its ſaid *the whole mount quaked greatly*; and when God appears to make theſe turnes, he is ſaid by the Prophet here to *ſhake heaven and earth*, which agrees fully with the ſixth propoſition. Exod. 19. 18.

The *ſhaking of all Nations* here, what doth it meane elſe but the execution of vengeance on the Nations? thus plainly in *v.* 21. 22. of this 2. Chap. where the *ſhaking of heaven and earth is repeated. v.* 21. and expounded *v.* 22. by *this phraſe, I will overthrow the throne of Kingdomes, and I will deſtroy the ſtrength of the Kingdomes of the Heathen*; *but for what end? v.* 23. it was to exalt *Zorobabel* to be as a *Signet*; it was to make way for his Churches

good, which was the leſſon taught in th
eight propoſition.

Laſtly, the time of theſe great turnes
plainly expreſſed to be at the *coming*
Chriſt: Chriſt is yet to come in the judg
ment of all, one way or another, and a
his comings produce notable changes,
the eight propoſition ſhewed. And th
having brought down what was ſpoke
in general, in the propoſitions, to th
particular propheſie of *Haggai*; I ſha
onely adde one word about the coheren
of theſe two verſes, with the former pa
of the Chapter, and then deſcend to th
explication of the words.

The cohe-rence.

It's plain, *v.* 2. and 3. that *Zorobabe*
Joſhua and the *people* were under diſcou
agement about building of the Temple
we build a Temple (ſay they) but what
it? a poor meane frame: *Solomons* Tem
ple was a ſtately Edifice, but this is
thing to that: were it not better for us
give over, then to goe forward with *ſu*
a work? Now in the fourth and fift
verſe, God calls upon them: 1. To
ſtrong; be ſtrong, be ſtrong. 2. To *wor*
and not give over. 3. To be confide
and not feare. Now the Arguments a
three. 1. I am with you, *v.* four. 2. M
Spirit ſhall remain among you, *v.* fiv
3. I will ſhake Heaven and earth for yo
and the deſire of all Nations ſhall com
and fill this houſe with glory, *v.* 6. &

So then theſe words are brought in as an argument to take off their feare, and render them confident, to ſtrengthen them in the work God called them unto: Thus they cohere with the former words; let us now proceed to explication of them: we ſhall begin with thoſe words.

Thus ſayth the Lord of Hoſts.

Thus ſayth] The Hebrew word אמר tranſlated *Sayeth*, it denotes in Scripture phraſe five things.

Saith what?

1. To declare the minde by ſpeaking. *Dixit* 1. *locutus eſt*: to expreſſe our thoughts or motions of heart by words: ſo *Gen.* 20. 5. ſpeaking of *Sarah, ſhe, even ſhe her ſelfe ſaid* אָמְרָה *he is my Brother*, that is, ſhe uttered ſo much in ſpeech or words that another might underſtand; and thus God ſpake by his Prophet.

1. To ſpeak.

Gen. 20. 5.

2. It's put to hold out a ſpeaking before hand what ſhall come to paſſe afterward, *Dixit* 1. *prophetavit*. He ſaid, that is, he propheſied; and a word ſo ſpoken is a prophetical word: thus *Gen.* 41. 54. *the ſeven yeares of dearth began according as Joſeph had ſaid.* אמר *dixerat*: that is according as he had propheſied.

2. To propheſie.

Gen. 41. 54.

Said aforehand.

3. It ſignifies a ſpeaking to ones ſelfe, a ſpeaking in a way of thought, or meditation. *Dixit* 1. *cogitavit*. He ſaith, that is, he thought, he ſayth in himſelfe: Our

3. To meditate.

thoughts are our communication with our ſelves, when we are ſerious in meditation of our own hearts, or wayes, we are ſaid to return to our hearts, and to ſpeak in our hearts: thus 2 *Sam.* 21. 16. *Goliah the Giant thought to kill David*; the word is וַיֹּאמֶר *et dicebat percutere*: He ſaid he would kill him, that is, he ſpake ſo to himſelfe, it was the language of his thoughts.

2 Sam 21. 16.

4. To ſay is to ſpeak with authority, to ſpeak by way of command: *Dixit i. imperavit.* He ſaid, that is as much as he commanded; ſo *Jonah* 2. 11. *The Lord ſpake to the Fiſh*, that is, he commanded it.

4. To command.

Jonah 2. 11.

5. And laſtly, to ſpeake is not barely to declare ones minde, to think, or to command; but it holds out ſuch a ſpeaking wherein the ſpeaker engageth himſelfe; *dixit*, 1. *promiſit*: he ſaid, that is, he promiſed it, and ſo it's taken *here*. *Thus ſaith the Lord of hoſts*, that is, *Thus promiſeth the Lord of Hoſts*; that phraſe viz. *the Lord of Hoſts*; we ſhall not open here, onely now draw theſe 2. Obſervations.

5. To promiſe.

Obſer. i. *That the Lord in all ages, diſpenſeth himſelfe to his people by way of a promiſe*: ſo here.

Obſer. 2. *That when his people are under diſcouragement and feare, he ſtrengthens them by holding forth himſelfe to be the Lord of Hoſts.*

I will

I will ſhake.

I: אֲנִי. *I Jehovah*, who have my being of my ſelfe, and give being to my word of promiſe: *I*, who have all creatures and times in my power and diſpoſal, *I*, even *I*, *will ſhake*. All refer this ſhaking to God, but ſome refer this to God in the perſon of the Father, as *Hierom.* & *Georg. Eden*, and ſo they make the meaning to be, *I* that am the Father of *Jeſus Chriſt*, and in him your Father, and the Father of mercies, *I will ſhake the Heavens*. But the Author to the *Hebrews* refers it to *Chriſt*, and ſo I, that is, *I* that am *Emanuel*, *King of Kings*, *and Lord of Lords*, who *was dead*, *but am alive*, and now *live for evermore*, I, who *am the brightneſſe of my Fathers glory* and *the expreſſe image of his perſon*, who *have ſeven eyes and ſeven hornes*, all-ſeeing and all-working power; I that have made and hold up the pillars of the world, *I will ſhake*.

The Author to the *Hebrews* adds an expreſſion, ſhewing that this ſhaking was done ſuddainly, and with eaſe. Its but a word ſpeaking, its but *ſaying*, *Let Heaven and Earth be ſhaken*, and it ſhall be ſhaken: as once *he ſaid*, *Let there be an Heaven* and *an earth*, and *it was ſo*. *Whoſe voice then ſhook the earth*.

The word voice is applyed to things

- Natural, as *Rev.* 6 1. *The voice of Thunder.* φωνὴ βροντῆς.
- Artificial, *Mat.*24.31. *The voice of a Trumpet,* φωνὴ σάλπιγγος.
- Rational, 2 *Pet.*2 16. *The voice of a Man,* φωνὴ ἀνθρώπου.
- Supernatural, as here, His voice, ἡ φωνὴ.

His voice. That is, the voice of *Jesus* the *Mediator of the new Covenant*, whose blood speaks better things then that of *Abel*; His voyce, who *speaks from Heaven*, His voyce shook.

Shaking what?

Will shake יָעַשׁ *Jun.* translates it, Ego *commotarus sum*, I am about to shake. *Shaking* signifies a violent Motion, a Motion differing from the common Motion: 1. As when the wind is in the bowels of the earth, and in its breaking forth makes the earth for to tremble. *Terræ motus*, that is called shaking, *Isa.*13.13. *The earth shal move out of his place.*

2. Or as the wind shakes the corn to and fro, or the fruit upon the trees, sometimes this way, then the contrary way, which is not the natural motion of the corne or fruit, but as its forced by the wind, *Psalm* 72. 16. *His fruit shall shake like* Libanus.

3. Or as the motion of an Army, *Isa.*30. 32. In battels of shaking will he fight with it. This shaking in *Heb.* 12. is expressed by two words.

The

The first σείω *proprie de fale vi ventorum agitato*; it signifies properly to shake as the Sea is shaken with a mighty wind, when the wind gets into the bowels of the Sea.

The other word is σείω, such a kind of shaking as tears and rends in pieces: and so this phrase expresseth tearing turns, and rending changes which shall befall the Nations. So then shaking contains

1. A change and alteration.

2 Such as is accompanied with annihilation, or bringing of things to nothing.

3. Annihilation in a way to execute justice.

4. It denotes sometime also alteration from bad to good, from good to better. Shaking in a way of mercy, or at least bringing good out of evil: So here its shaking by way of a promise. Take hence these five Observations.

1. *The nature of things here are liable to change.* God only is immutable. Obs. 1.

2. *That the changes below are and may be* { Suddain, Violent, & Strange. Obs. 2.

3. *That yet they are righteous, and shall be gracious to Gods people.* Obs. 3.

4. *That Jesus Christ himself hath the highest hand in these changes.* Obs. 4.

5. *That in these changes he shewes himself the Lord of Hosts.* Obs. 5.

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The

The Heaven and Earth.

Theſe four words, *Heaven*, *Earth*, *Sea* and *Dry Land*, are taken two wayes Grammatically, Rhethorically.

1. Grammatically for ſuch things in Nature as the letters of the words do import, as *the Earth* for that part of the world which we tread on, and ſo the like of the reſt.

2. They are taken *Rhetorically*, when by a fine manner of ſpeaking, an elegancy of expreſſion, they ſet forth ſome thing beſide what they expreſſe in their Grammatical ſenſe: both wayes agree to the text we are upon. Now obſerve in the Rhetorical way there is a double acceptation.

1. By a Metonymie of the ſubject for the adjunct, *Continentis pro contento*, when the thing containing is put for the thing contained. *Heaven* is put ſo the *inhabitants of heaven*, and ſo *Earth*, *Sea* and *Dry Land* put for thoſe that dwell on the Earth, Sea or Dry Land.

2. By a Metaphor or borrowed ſpeech becauſe heaven is the higheſt, and in compariſon of that, earth is the loweſt body they are put to declare high and low things: a little more to open theſe words obſerve.

Heaven שָׁמַיִם ſignifies that part

the world which is oppoſite to the earth, from שָׁם an adverbe of place (as ſome think) ſhewing the diſtance of heaven, as being moſt remote from the earth.

We read of the firſt, ſecond and third heaven.

The firſt is called רָקִיעַ or an expance, that which is neareſt the Earth, and turned round about it: thus we read of the *windows of this heaven to be opened* when the raine fell, *Gen.* 8. of birds flying in this *Heaven*, *Deut.* 4.

The ſecond Heaven is the place where the Stars are fixed, and ſo called the ſtarry heaven.

The third is the Seat of the bleſſed, *Sedes Beatorum* into which the Apoſtle *Paul* was wrapped, 2 *Cor.* 12. 2.

And the Earth אֶרֶץ that part of the world which is diſtinguiſhed from heaven; ſome derive it from רוּץ a word ſignifying to run, becauſe beaſts run upon it. It's the place where men dwell, *Gen.* 8. 18. ſometime it ſignifies one Country more then another, *Gen.* 41. 57. *And all Countries came to Egypt becauſe the famine was ſore in all Lands.* Sometime it ſignifies a feild; but here I take it to denote a *Continent*, that part of the world that is diſtinguiſht from Seas and Iſlands, the Maine-land.

Terra ped.bus animalium teritur.

The Sea יָם you have a plaine deſcription of that given by *Moſes*, *Gen.* 1. 10. *its*

the

the gathering together of the waters.

The dry Land חַרָבָה ξήρα. *Arida* t
dry Land, as distinct from Heaven, Ea
and *Seas*: which I here take to be *Islan*
Lands in the midst of Sea; dry Land,
compassed about with water. From t
words thus opened observe.

Obser. 1. *Jesus Christ will make great changes in*
natural bodyes of Heaven, Earth, Sea and
Land: This ariseth from the words tak
Grammatically.

Obser. 2. *Jesus Christ will turne and change the*
habitants of Heaven and Earth and Sea a
dry Land: *Even Angels and men*; M
that dwell on the *Continent*, Islands
Seas, and this ariseth from the Rhetori
Metonymie, whereby the thing containi
is put for the thing contained.

Obser. 3. *Jesus Christ will make great changes*
the heavens and earth, in the high and
things of Kingdomes and Peoples and N
tions.

Having thus taken the words asund
and given you the meaning of them, a
the observations from them, we will n
put them together again, in this sh
form following.

H

Hag. 2. 6, 7, 8. contains a prophetical promise, wherein observe

- The promise is propounded: wherein consider 4 things.
  - 1. The person promising: *The Lord,* יהוה צבאות *of Hosts*
  - 2. The things promised, which are three
    - 1. *The shaking*, twice repeated, set out by its object: *The heavens. The earth. The seas. The dry land. The nations. All nations.*
    - 2. The *coming of Christ*, called the *desire* of *Nations. All.*
    - 3. Of *filling*, set out by 1. What. *This house.* 2 With what, *with Glory.*
  - 3. The persons to whom this promise is made: *Zorobabel, Joshua, All the people.* This is taken from *v.* 4.
  - 4. The time of performance, and that is, a: Set time, *once.* Short time, *Yet a little while.* Time repeated, *Yet once more.*
- The promise is confirmed to our faith by the repetition of the first words, *Thus saith the Lord*, at the end of *vers.* 7.

Chap.

Chap. IIII.

Shews how in the great turnes Ages God diſpenſeth himſelfe in th way of a Promiſe: for

First this holds out God as a Father. This exalts the honour of *Chriſt* th Son. 3. This honours God in the perſo of the Spirit. 4. This makes notably fo the ſecurity and improvement of Grac 5. This confounds the men of the worl 6. This greatens our eſtate. Uſe of I ſtruction and Exhortation.

You have heard the meaning of the words (Thus ſaith the Lord) that th hold out a promiſe, and that the Lord ſaying is not a bare expreſſing of a thin to be ſo or ſo; but an expreſſion with a engagement of himſelfe; its a ſaying b way of a promiſe: Hence we ſhall begi with this obſervation.

Doctr.

The Lord in changes diſpenſeth himſelfe by the way of a promiſe.

That the Lord in the great turnes an changes of all Ages, diſpenſeth himſelfe by t way of promiſes.

Thus he did to *Adam* in Paradiſe: *this and live*; the like after his fall: *Th ſeed of the woman ſhall break the Serpen head.*

It was a great turne when all the world was drowned; and then how doth God diſpenſe himſelf? he makes a *Covenant with No. h, Gen.* 9. 13. *I will ſet my bow in the clouds, and it ſhall be a token of Covenant between me and the Earth.* Gen. 9. 13.

It was no ſmall turne when *Terah* and others were groſſly defiled by Idolatry, then for God to call *Abraham* out; but how doth he doe it? by making a *Covenant with him, Gen.* 17. 4. *Behold my Covenant is with thee, and thou ſhalt be a father of many Nations.* Gen. 17. 4.

We are not ignorant what variety of changes *Jacob* had experience of; but God ſupports him by his promiſe, *Gen.* 28. 15. *Behold I am with thee, and will keep thee in all places whither thou goeſt. Gen.* 46. 1. *Iſrael* takes his journey for *Egypt*, but *v.* 3. he hath this *viaticum*, this proviſion by the way, *I am the God of thy Father; fear not to go down to Egypt, for I will make of thee a great Nation*: It was a great and mighty work to bring *Iſrael* out of *Egypt*, and behold then, *Exod.* 34 27, 28. *The Lord ſaid to* Moſes; *Write theſe words; for after the tenour of theſe words have I made a covenant with thee.*

Againe, in the time of the Judges, *Joſh.* 1. 5. & of Kingly power, 2 *Chron.* 1. 9. In the time of the captivity under the King of *Babylon*, *Jer.* 25. 11, 12. the like when they came out of captivity, *Hag.* 1. 8. In all theſe times God

God dispensed himselfe in way of a pro-
mise: So he doth in Gospel-times; *Acts* 2.
39. *The promises are to you and to your chil-
dren.* 1 *Tim.* 4.8. *Godlinesse is profitable for
all things (and so in all conditions) and hath
the promise of the life that now is, and that
that is to come.* The *New Heavens* and the
New earth do certainly hold out the greatest
alterations that ever shall be; but this is but a
promise, 2 *Pet.* 3.13.

The demonstration of this we shall
hold out in these six passages.

Reas. 1, This holds out God as a Father.

This promising way holds out God as
a *Father* in his glorious excellency of *wis-
dome* and *Immensity*. All creatures are
measured by the present time; but God
in promising, shews he hath *all times* in his
power; creatures have onely the τὸ νῦν, the
present *Now*: but God *is* and *was*, and
will be: Oh! the riches of his unspeak-
able mercy: the present time is a short
moment, God cannot expresse his love to
us in it sufficiently, nor are we in capaci-
ty to receive his love, and therefore he
takes the time *to come*, and puts it into the
promise, yea he takes eternity to doe it
in.

A promising way glorifies the power of
God, *Rom.* 4. 21. *Abraham was fully per-
swaded that what he had promised he was
able also* δυνατός ἐστι καὶ *to performe it*: God
doth not put you off with a promise be-
cause he is weak, but because he is *able to*
performe

performe: Be not troubled because you have not present possession; for *he is faithfull that promised*, Heb. 10. 22.

This promising way exalts the honour of *Jesus Christ*; for all promises are made to him *first*, therefore he is called *The Covenant*, *Isa.* 42. 6. The promises center in him, and have firstly their performance in and to, and for him, 2 *Cor.* 1. 20. *In him yea, and in him Amen.* We are creatures at too great a distance from God; he cannot firstly and immediatly deale with us, we are too low for that dealing, but he deals with *Christ*. We are all promised as a *seed* to him, *Isa.* 53. 10. to him is the everlasting Kingdome promised, and he waits till his enemies become his *footstool*, *Psal.* 110. 1. that is, his enemies shall be so far from prevailing against him, as that they shall be (although they intend not so) a meanes of making him ascend into his throne, as a man climbs into the throne by the *footstoole*; the spirit is *first on Him*, and from him on us; God is first his Father, then ours, first his God then ours, *John* 20. 17. *I goe to my Father and your Father, to my God and your God.*

Reas. 2. Exalts the honour of Christ the Son.

This honoureth God, in the person of the spirit who is called, *Ephes.* 1. 13. *The holy Spirit of promise*; the reason is this; because all promises carry in their nature, a reall application of that good which the promise holds out. Now application-

Reas. 3. Honour God in the person of the spirit.

work is proper unto God, in that pers
of the Spirit: God must have honour
this person, as well as in the person of t
Joel 2.28. *Father*, or *Son*: Therefore in the last da
the spirit shall be poured out upon all fles
This spirit shall appear to rule men m
in Kingdoms and Goverments, in matte
of Peace and War, then ever yet our ey
have seen.

This makes notably for the advanta
Reas. 4. Makes for the advantage of Gods people. of Gods people; and that,

1. To render them in a secure estat
when our stock was in *Adams* hand,
lost all; but now its in *Christs*, and und
a promise, its safe and secure, *Rom.* 4.
If our good estate did depend on a
thing in *Us*, it could not but be uncerta
because we are so; but being of promi
of grace in him, and faith in us, it re
ders our state secure.

2. Promises from God draw forth p
formances from *Us*: *præmiis ducimur*,
are led by rewards. 2. *Cor.* 7. 1. we m
Cleanse, and cleanse thorowly, not fr
some, but *all filthinesse*, not onely *of*
flesh, but *of the spirit*; and all on t
2 Cor. 7. 1. ground, *Having* ἐχοντες *these promises*,
must not onely *be holy* and in the fe
of God, but *perfect holinesse* still up
this ground, *Having these promises*: G
will have it known, his people dare t
him, and fall to work upon a promi
although they have little in hand.

is that which commends the ingenuity of their obedience, that they work upon a promise. No marvel then if God dispence himselfe in that way which is so improving to his childrens grace.

5. This notably confounds the men of the world; Its fooliſh to fleſh and blood to live on a promiſe; they live by ſenſe, and not by faith, and therefore are carried on, and taken with preſent things. The whole Goſpel is *fooliſhneſſe to them*; what are then the promiſes? which are the Goſpel of the Goſpel. This way revolves things into the meer power, goodneſſe and fidelity of God, which men of the world are ſtrangers to; this way of converſe is too high for them; they are brought in jeering at the promiſe, 2 *Pet.* 3. 4. Turne them to Corne and Wine, oh! they are good, they have ſome relliſh with their palates; but as for the promiſes, they ſeeme dull, dry, flat things to them: Oh fooliſh worldlings, who are ſo full of the world, that they loath theſe honey combs, *theſe great and precious promiſes.*

Reaſ. 5. confounds the men of the world.

6. Laſtly, this greatens our eſtate, our reverſions being more then all that we have in preſent poſſeſſion; yea it exceedingly hightens all that we doe now enjoy: when mercies come in a promiſe, they come dipped in the blood of *Jeſus*, they luſter with the light of Gods counte-

Reaſ. 6. greatens our eſtate.

nance thus the sleep of a righteous man is better then that of other men; because there is something of a love-token in it: *He giveth his beloved sleep*, *Psal.* 127. 2. God hath general wayes whereby he dispenseth himselfe as a *faithful Creator*; a Sun for all, raine, clouds, winter, summer, seedtime and harvest *for All*: But still he reserves his *bosome* to his own, he remembers his *Covenant* for them, and besprinkles them with intimate loves. Yea in those favours which Gods people enjoy in common with the world, there are sweet intermixtures of special love, desirable interweavings of gracious favours.

Use 1. of Instruction. Great turnes have great wants.

In times of great turnes, you will meet with great wants, want of counsel, activity, fidelity: you had therefore need of a promise to recourse to. It may be provisions may fall short, promises are rich storehouses: your dangers are as many as your wants; where will you finde a rock of ages, but in the promises? Turning times are *difficult times*, χαλεποὶ χρόνοι. Be not troubled as if some strange thing befel you, when you finde wants, difficulties and necessities arising: make not sad conclusions, give not all over for lost and gone; say not, I have had these salvations and deliverances, but now I shall surely perish. No, no, God reserveth much in his own hand, much in the promises; and to him and them, and them in him must you look. Consider

Consider how in all ages and great turnes, God withers the arme of flesh, blasteth the white blossome of the creature, so that it cannot help; its a *Promise*, a *Promise* must do you good; that revolveth the work into Gods power, grace and goodnesse. Goe to the creatures you have loved, and been fond of, but they will prove vaine; *The stout-hearted are spoiled, they have slept their sleep, and all the men of might have not found their hand*, Psal. 76. 5. How little can men doe, if they have no hands? and as little, if they have hands and cannot finde them. The *wise man shall not glory in his wisdome, nor the strong man in his strength, nor the honourable man in his dignity, but God will be exalted in his goodnesse.*

2 That God then withers the arme of flesh.

Psal. 76. 5.

Have you not seen great houses without inhabitants, whole Townes and numerous Families cut off, Honour in the dust, and wise counsels turned into foolishnesse? Oh! then learn now, learn experimentally to see the creatures vanity.

Take notice Gods wayes are in the *great deeps*, and his *footsteps are not known*: because he acts not according to our counsels, or according to former præcedents, nor according to present advantages, as we doe, but according to his own gracious Will, according to his promise. Now God in his promise reserves times, and methods, measures and instruments,

3 Gods wayes are in the deep.

in his own hand. He will work now, no
then or then, and not now; ſo much, an
no more, by theſe, and not by thoſe; h
will fill by emptying, build by deſtroyin
we many times in our thoughts, *limit* t
holy One of Iſrael, and methodize his way
when alas we know them not: But Go
promiſe is as it were the limiting of hi
ſelfe; and how glorious is that way, th
doth meaſure him that is unmeaſurabl
bound him that is infinite? but tis becau
its a meaſure & bound of his own makin
and ſo much for the uſe of Inſtructio

Uſe 2. To ſearch the promiſes.

Now follows a word of Exhorta
tion, To provoke you to ſearch out t
promiſes that concern the preſent ag
and times we live in. Its the commenda
tion of ſome of the children of *Iſſach*
That they had underſtanding of the times
know what Iſrael ought to doe, 1 *Chron.* 12.3
Father *Jacob*, *Gen.* 49. 1. excites his ſo
to attend to his propheſies on this ac
count, *That I may tell you what ſhall befa*
you in the laſt dayes. *Iſa.* 2. 2. *In the la*
dayes the mountaine of the Lords houſe ſha
be eſtabliſhed on the top of the Mountain
Acts 2. 17. *It ſhall come to paſſe in the la*
dayes (*ſayth God*) *that I will pour out my ſp*
rit on all fleſh, and your ſonnes and daughte
ſhall propheſie.

2. *Pet.* 3. 3. *There ſhall come in the la*
dayes Scoffers: Is it not glorious to be
hold what Gods people ſhall doe to othe
peopl

people *in the laſt dayes*? *Numb.* 24. 5. *Evil will befal in the laſt dayes, becauſe you will doe evil in the ſight of the Lord.*

Ezek. 38. 16. Speaking of *Gog*, its propheſied, *Thou ſhalt come up againſt my people of Iſrael as a cloud to cover the Land, it ſhall be in the laſt dayes.* By this meanes we come to converſe with God under a glorious title of *Revealing ſecrets.* Dan. 2. 28. The Angel *Gabriel* thought it a work befitting him, *Dan.* 10. 14. *I am come to make thee underſtand what ſhall befal thy people in the latter dayes. Hoſ.* 3. 5. *They ſhall ſeek the Lord their God and David their King, and ſhall feare the Lord and his goodneſſe in the latter dayes.* Is it not a thing deſirable to be converſing with the ſame Revelations that God gave to Chriſt, and Chriſt ſhewes unto his ſervants? even things that *muſt ſhortly come to paſſe*, *Rev.* 1. 1. Oh that I might prevaile with you to ſtudy the *Revelation* more; we run after Palmiſters, Figure-caſters, Aſtrologers to know things to come, which they cannot declare unto us, and in the mean ſeaſon we neglect theſe precious declarations of God which would ſweetly teach us: Now as motives to perſwade you, conſider,

This renders you *children of wiſdome*, wiſe to know the times: Gods promiſes are the beſt concluſions; In *them*, we come to have notions of the times according to Gods thoughts. Moti. 1. This renders you children of wiſdome.

This ſhews a neerneſſe of familiarity with God, *Rev.* 4. 1. *Come hither* (its friendly phraſe) *and I will ſhew thee things that muſt be hereafter.* Freinds unbosome ſecrets one to another; *Theſe ſecrets of the Lord are with them that feare him:* By thus converſing with theſe Revelations we come to *be immediatly in the Spirit,* *Rev.* 4. 2.

Mor. 2. Preſerves againſt ſin.

Its a bleſſed preſervative againſt the infection of ſin: Our mindes are apt to wantonneſſe, and giddineſſe. Oh! but how doth the conſideration of *Jeſus Chriſt* ſet forth in his *ſeven eyes and ſeven hornes,* *Rev.* 5. 4. his providence, and his power, cut off this wanton giddineſſe? Its a great evil to backſlide in heart. Oh! but eying theſe promiſes, keeps the minde intent on God: the minde thus ſet, ſweetly invoaks the heart, and holds it to a re-ingagement of better behaviour. Formality is one of the great evils that beſets us; which is, when we act on *low grounds,* common cuſtome, and example, and with *low ſpirits*: Let theſe promiſes *dwell richly* in you, and you will be higher. We are never worſe then when we are *earthly-minded*; now nothing is ſo proper to work off that, as to be moulded by theſe Goſpel-propheſies and promiſes.

Mor. 3. Advanceth your faith, and love.

This is a way to advance your life of *faith and love.* God opens his boſome ſecrets in deareſt love in theſe promiſes;

and

and this is mighty to cauſe a rebound of love in your ſouls: He gives you *great and precious promiſes*, and your faith receives them: Oh then! let your faith work by love, and love by faith, and both be fixed on this bleſſed object of God in his promiſes: *To live by faith*, is to have faith acted in our preſent lives, and that according to the promiſes of the preſent age. To love is actually to cloſe with God as the cheife and moſt ſutable good, and this he appears to be in his promiſes.

Behold here a proper courſe to Conquer difficulties, and diſcouragements: The beſt of Saints have their ebbings and damps, their heart-diviſions, and heart-contractions. Turne, oh turne to the promiſes, and then it will be *full Sea* with you; the light and heat there will eaſily expel your dumps and damps, and at once unite and enlarge you.

Mot. 4. Conquers difficulties.

I am ſure you would be watchful and dutiful; and I am ſure alſo, that this trading with promiſes will keep you waking and working. Shall I minde you how apt you are to nod, to grow ſecure and careleſſe? and is it not from hence that you forget the promiſes of this latter age? did you weight them well, you would finde how much work lyeth on you, and lyeth undone.

Mot. 5. Makes us watchful and dutiful.

Its a good thing to give thanks, to praiſe

Mot. 6. Promotes the praiſe of God

praiſe is pleaſant and comely; and do
there not lie a ſweet hidden vertue
Goſpel-promiſes to promote this work
The Revelations of theſe latter times
the Prophet *John*, how is it interwo
with Saints praiſes, with Church-praiſe
Rev. 4. 8, 9, 10, 11. *Thou art worthy to*
ceive glory and honour, *Rev.* 7. 12. *Bleſſi*
Glory, and Wiſdome, and Thanksgiving, a
Honour, and Power, and Might, be unto
God for ever and ever, *Rev.* 11. 17. *We g*
thanks to thee Lord God Almighty, which
and waſt and art to come, becauſe thou h
taken to thee thy great power, and haſt re
ned, *Rev.* 15. 3, 4. *They ſing the ſong of M*
and of the Lamb, ſaying, Great and mar
lous are thy works Lord God Almighty;
and true are thy wayes O thou King
Saints: who ſhall not feare thee O Lord,
glorifie thy Name, *Rev.* 16. 5. *Thou art ri*
teous O Lord, who art and waſt and ſhall
becauſe thou haſt thus judged, *Rev.* 19.
Alleluja, Salvation, Glory and Honour
Power unto the Lord our God; for true
righteous are his judgements. To c
clude then, you muſt be a prayſing p
ple as well as a praying people; c
verſe more with God in his promiſes,
you cannot but be prayſing of him.

Ch

Chap. V.

Sheweth that Christ being about to performe his promises, causeth alterations in the Natural bodies of Heaven and Earth, which is thus demonstrated.

First, Christ hath given a being and constant course to Heaven and Earth. 2. He maintains that being. 3. The creatures thus made are at his beck. 4. Its his pleasure that sometime they should step aside from their ordinary constant course. 5. Christ governs this turning aside. 6. These Turns carry with them the nature of Signes. Four Reasons added and Uses.

I will shake the Heavens and the Earth, the Sea and the dry Land: These words according as was laid down in *Chapter* three, being taken Grammatically and properly, they afford this observation That,

Doct. Christ workes alterations in the natural bodies of heaven & earth.

When Christ is about to performe his prophetical promises, he causeth alteration in the bodies and natural courses of Heaven, Earth, Sea and dry Land.

Heaven and Earth in their prime and litteral signification, hold out that great frame

frame that God in the beginning for
out of nothing. Now in this great
bricke are the alterations we ſpeak
I ſhould not have pitched on this ob
vation, but that I finde the holy Ghoſt
all the eminent turns to make ſome
preſſion and mention this way. It wa
great turne reduced all the world to ei
perſons; but then you know the w
dows of *Heaven were opened*, and *the f*
tains of the great deep broken up, and
raine was upon the Earth, *Gen.* 7. 12, 13.

To turne Iſrael out of Egyptian b
dage was a great turne, and then the
Sea muſt be dryed up, *Exod.* 14. 16.

At the giving of the Law, *Exod.* 20.
there are *thundrings and lightnings and*
voyce of a Trumpet, *and the mountain ſm*
king.

Iſraels preſervation in the Wilderne
was a whole continued ſeries of Turn
and then we read of a *Pillar of cloud an*
pillar of fire, *Num.* 14. 14: they had *wa*
out of the Rocke followed them, 1 *Cor.* 10.
and *Mannah rained down*, *Exod.* 16.35.

So in the New Teſtament at the bi
of Chriſt there is a *Star* which is c
lled *His*, *his Star in the Eaſt*, *Mat.* 2.2.
the death of *Chriſt*, *Mat.* 27. 51. *The ea*
quakes and rocks rend, *and the graves w*
opened At the ſending of the Spirit,
2. 2. *ſuddainly there came a ſound from h*
ven as of a ruſhing mighty winde: and

4. 21. wh

31. When *they had prayed the place was shaken.* When *Paul* and *Sylas* must be delivered out of prison, *Acts* 16. 26. *Suddainly there was a great Earthquake.* Now to cleare this observe,

1. Jesus Christ hath given a being and constant course of operation to Heaven and Earth, Sea and dry Land. *John* 1. 3. *All things were made by him, and without him was not any thing made that was made.* *Prov.* 30. 4. *He ascends up to Heaven and descends, he gathereth the winde in his fist, he binds the waters in a garment, and establisheth all the ends of the Earth.* *Psal.* 104. 3. *He covers himselfe with light, and layes the beames of his chambers in the waters; He maketh clouds his Chariots, and rides on the wings of the winde.* *Psal.* 19. 4, 5. *He sets a Tabernacle for the Sun, and gives it a race to run.*

Christ gives a being to all creatures.

2. *Jesus Christ* doth not onely give them a being, but also maintains what he hath given: gives them a constant course, and maintains them in it; as men and Saints have their constant work to do, so likewise have other creatures, and *Christ* upholds them and their course too. *Psal.* 75. 3. *I beare up the pillars of the earth.* *Heb.* 1. 2, 3. *By him are the worlds made, and he upholds all things by the word of his power.* *Jer.* 31. 35. *He gives the Sun for a light by day, and the ordinances of the Moon and Stars for a light by night, & divideth the Sea*

Maintains what he hath given

Sea when the waves thereof roare : and shew their constancy of operation. 33. 20. there is mention made of *Covenant of the day* and the *Covenant of night*, which none can break.

They are at his beck.

3. These things thus made and maintained by him, are at his beck. He m three dayes together without a Sun, G 1. by reflecting the element of fire do ward (as some say) and made the ni by reverting it upward, *Psal.* 136. *Whatsoever he pleased, that did he in he & earth, in the sea & in the deep pla* Heaven and Earth, Sea and deeps, are at his pleasure. V. 7. He maketh *vapour to ascend, and lightnings for raine; he bringeth the winde out of his T suries. Psal.* 147. 15. *He sends his comm forth, & his word runneth very swiftly.* word, his command is enough to m all run; as he made all by his word, s his word and will he governs all. *M* 8. 27. *He rebukes the winde and the Sea, they obey him:* His rebuke and the creat obedience fall in together.

They sometime step aside from their ordinary course.

4. Its his pleasure sometime that shouldstep aside from their ordi course. The ordinary course of the is to be running of his race. But *Josh* 12. *Sun, stand thou still in Gibeon, and Moon in the vally of Ajalon.* The ord ry course is for the heavens to give d raine; but in *Ahabs* time 1 *Kings*

there *was neither dew nor raine.* The ordinary course for the earth it is to bring forth corne and grasse for the food of man and beast; but in *Joseph's time*, *Gen.* 41. 54. *The dearth was in all Lands.*

Christ guides those stepings.

5. That Jesus governs them in all these turnings aside; that is, he acts them, and orders them to his ends and interests; and so there is a sweet harmony in their excentrical motion. When the Sun stood still in *Joshua's* time, it was that *Israel* might be avenged of the *Amorites* their enemies. The dearth was in all Lands, that so *Joseph* might be exalted, and *Israel* provided for. It raines, or raines not, that God might be honoured in the word of his Prophet *Elijah* the Tishbite.

When God takes away the power of burning from the fire, it was that his servants the companions of *Daniel* should not be consumed, *but walke in the midst of the fire and have no hurt*, *Dan.* 3.25. God will not onely shew his goodnesse to his people by the ordinary and common course of creatures, but sometime he makes them step aside out of their common course, to answer their prayers, and help them in their streights: and Now, in our dayes, though he workes not miracles, he works *wonderful things*, *Miranda*, though not *Micacula*. Though he worke not against the course of the creatures nature; yet he alters it so, that

that it gives us cauſe to wonder: yea and withal in this way he brings vengeance on his and his peoples enemies. It is light in *Goſhen*, when *darkneſſe is on all the Land of* Egypt. *Iſa.* 24. 20. *The Earth reels too and fro like a Drunkard, and ſhall be removed like a Cottage; The tranſgreſſion thereof ſhall fall heavy upon it, and it ſhall fall and not riſe again.*

Theſe turnes have the nature of ſignes.

6. That theſe Turnes in Heaven and Earth thus ordered by Chriſt, carry with them the nature of ſignes.

Luke 21. 21. *There ſhall be Signes in the Sun, and in the Moon, and in the Stars; and upon the earth diſtreſſe of Nations and perplexity, the Sea and the waves roaring.*

Acts 2. 19 *I will ſhew wonders in heaven above* τέρατα, *and ſignes,* σημεῖα, *in the earth beneath, blood and fire and vapour of ſmoak.* A Signe is that which beſides it ſelfe, introduceth ſome other thing into the underſtanding; as when you ſee ſmoak your underſtanding doth not terminate in the ſmoak, but riſeth higher to think of ſome fire that cauſeth that ſmoak: So when you ſee theſe ſtrange poſtures in theſe natural bodies, your minde reſteth not barely in the contemplation of them, but your underſtanding looks on them as fore-runners of other things, that ſhall follow after.

Signes.

Now among ſignes, ſome are Remorative, Demonſtrative, Prognoſtical, Practical. Reme-

Rememorative signes are such which call to minde things past, and so refresh the memory; the Bow in the clouds tells us, God did destroy the world by water, though he will do so no more. Rememorative.

Demonstrative signes are such which declare a thing present, as smoak is a signe of present fire, fire then burning. Demonstrative.

Prognostical signes are such as foretel in general things to come. Thus God may, and sometime doth, by these changes in these natural great bodies, signifie and foretel, that there shall be great turns, and changes, in the great bodies Politique of Kingdomes, and Common-wealths: but what these particular turnes shall be, and the severall issues of them, the signes in heaven and earth cannot foretel; for they are not practical signes. Prognostical.

Practical signes are such as in their nature cause and produce those things whereof they are signes: but such signes the heavens and earth are not; they do not in their nature cause the turnes of Nations, nor are the turnes of Nations their effects. Practical.

Now whether this position do contribute any favourable aspect to judicial Astrologie, that we shall shew in the Appendix, joyned to this Treatise, and passe it by now: onely resolve this Question.

Why doth Christ when he intends great

turnes in States, make such changes Heaven and Earth?

I answer in four Reasons.

Reas. 1. Christ begins to take his power.

This is the beginning of Christ *taking to himselfe his great power*, Rev. 17. Christ hath all power on earth, well as in heaven; he is sovereigne L of all creatures, as well as King of Sai *Col.* 1. *He is the First borne of every creat as well as head of the Church*, and there he doth *thus* manifest himselfe. Th be many fore-runners before the K comes; reckon these among the l and lowest of Christs servants, yet sur what knees they have they bend to h They are ready with their motion, a conjunctions to honour him, and in th language to tell you of his transcend glory that is following. They are o dient, and step aside out of their ordin way to let you know of their Lo drawing nigh. *Christ* could deal w Kingdomes and Nations without th *Signes*: But since he hath these creatur he will make use of them; yea and th extravagances shall do him good servi Men stop their eares at the voyce of t ordinary course of Heaven and Ear and will not hear; but when he turn their courses into *Signes* and wonde then they shall heare.

Reas. 2. Speakes to all the world.

By this meanes he speakes to all World: when *Christ* himselfe speak

must be with a mighty voyce. We low creatures doe but murter and whisper, and few there be that heare our voyce; but when *he speakes*, heaven and earth, and all the world shall heare him. When he speakes by the word of his Gospel, *every creature must hear*, *Mar.* 16. 15. and his Apostles which were the Teachers, they must have the gift of tongues, and be able to speak the language of every Nation where they come, that so the Parthians, Medes and Elamites might heare as well as the Jewes. *Their line is gone out into all the earth*, *Psal.* 19 4 *Christ* hath another way of speaking to all the world, namely by *signes in heaven and earth*; those that will not hear his Gospel, yet will listen to their language. Signes have their voyce, as well as men, *Exod.* 4. 8. *If they will not believe the voyce of the first signe.* Turkes, Jewes, Heathens, Prophane persons, which regard not the sound of the Gospel; yet will *now* be *Auriti*, quick of hearing: as Christ in his preaching spake, as one having authority; So he speakes now, and commands attention. *Prov.* 18. 23. *The poor useth intreaties*, and its the poverty of Christs messengers that they come beseeching, and intreating; but *Christ* himselfe speakes in a commanding way, to let all men know, bad as well as good, that he is about his worke, and his great work. Earthly men minde the

earth, ſpeak of it, account it their own and *Chriſt* will meet them there, and ſpeake from, and by the *Earth* to them.

Reaſ.3. Creatures are not in that eſtate he intendes.

This way of working Signes, minds us, that the creatures are not in that ſtate he intendes them; By this change upon them, he hints unto us their reſtauration into *the liberty of the ſonnes of God, Rom.* 21. In their ordinary courſe while they ſerve thoſe who do diſſervice to Chriſt *they groane, Rom.* 8. 21. and to ſtep out of this road to ſubſerve Chriſt, it is a forerunner of their liberty. 'Tis plaine God gave *man dominion over the Fiſh of the Sea and over the Fowls of the Aire, and over the Cattel, and over all the Earth, Gen.* 26. To man, that is true; but to what man? to man in what condition? it was not given to ſinfull man, but to man after *Gods Image and likeneſſe*, as it is in the ſame verſe; to man before his fall, to righteous man, to אישׁ to man made *upright*, as it is *Eccleſ.* 7. 29. Upright, according to the rule of his Creation; not to wicked and ungodly man; So that the principall end of all creatures ſervice, is directed to a righteous man, to man after Gods Image and likeneſſe: But to ſerve wicked and unrighteous man, is beſide their principall end, and therefore according to their nature, they *groane*, that is, they are not pleaſed, becauſe they obtain not their full end

Rom.8. 22. The creatures groaning opened. Gen. 1.26.

end; tis true they are not intelligent, and so they know it not; but yet its against the first Law of their creation: Its not fit they should know it; for then it would grieve them, and they have not sinned, and so have not let in greife upon themselves. The Mathematical Bee, and the Artificial Spider, make their combs, and houses, according to the rules of reason; yet they know not what they do: So those creatures serve, but not according to their prime end, though they know it not; yet God knowes it, and will right it, and by using of them in this extraordinary way, he tells us so, and would not suffer them thus to groane but that he knowes how to honour himselfe and restore them.

Reas. 4. Christ draws our spiritual actings.

By these Turnes and appearances in natural bodies *Christ* knowes how to draw forth spiritual actings in his people: Let it thunder, or lighten, though his people are assured of his love, and favour, and that they lie in his bosome; yet they entertaine him in that his voyce with an awful feare and reverence; that his mighty voyce makes them in a holy way to tremble, and yet to trust. When signes are in Heaven and Earth, Saints rest not in the admiration of what they see, or hear, but search into the blessed word of truth, for the meaning of those signes. Grace makes a servant to be divine in drudgery, and not to eat and drink but to Gods

glory: So likewise not to see or hear the signes in heaven and earth, but to see him that works in, and by them: Heathens and Strangers heare the voyce, sure his own people and servants much more, and more to purpose. Others wonder at what they know not; these know and wonder. Others are afraid and troubled, these feare and believe, believe and waite, waite and pray.

Use 1. See Christs excellency.

See hence the excellency of *Christ*: the Gospel glories to hold out that excellency, and *Saints* glory to see the reflection of it in the Gospel; and heaven and earth here glory to trumpet it out: Viz. this excellency. 1. In that he causes these alterations in Heaven and Earth and that exalts him. Men cannot make them, they cannot stop nor open the bowels of the clouds, or the windowes of heaven, but *Christ* can. They cannot either raise nor cease the storme and tempest, but *Christ* can. 2. This tells you that can do this, can do more; he can make enemies become friends, and friends make friendly. He can change counsels and decrees, yea the thoughts and frames of our hearts. *Laban* come with a heart burning in passion against *Jacob*, but God met him and suffered him not to hurt him. Ravens are greedy fowles, and devour their prey, and yet as greedy as they are they must bring the prophet bread.

Its a vaine thing to ſet againſt Chriſt, *Iob* 9. 4. *He is wiſe in heart and mighty in ſtrength; who hath hardned himſelfe againſt him and hath proſpered?* If heaven and earth cannot ſerve fully in their ordinary courſe, he will change their courſe and ſerve himſelfe by that change. *Exod.* 14. 25. *He takes off the Chariot wheeles and makes them drive heavily*; whereupon the Egyptians cry out, *Let us flie from the face of Iſrael, for the Lord fighteth for them*: you are ſurely much overmatched, when you have heaven and earth, and the God of both againſt you.

2 Its vain to oppoſe Chriſt.

Its no hard thing to believe that the promiſes concerning *this life* ſhould be performed, while we remember what he doth in *Earth* as well as *Heaven*: *The meeke ſhall inherit the earth*: *and obedient ones ſhall eat the good things of the Land*, *Pſal.* 37. 11. *Prov.* 3. 16. *Length of dayes are in Wiſdomes right hand, and in her left hand riches and honour.* Say not your enemies are many, mighty, crafty and malicious, and you are few, and weake, and how ſhall your tranquillity be? Remember, *Chriſt* hath this power to change their ſtrength into weakneſſe, and your weakneſſe into ſtrength.

3 Its eaſie to believe promiſes of this life ſhall be performed.

Uſe 2. of Exhortation.

Laſtly, let it exhort you to theſe four things.

1. Conſider Chriſt in all changes on the creatures; and this will make natu-

1. Conſider Chriſt in all the creatures.

ral Philosophy to become spiritual. A there Eccliples of the Sun, blazing Star Meteors, unusual Winds and Storms Haile, Snow, Thunder and Lightning Then let your souls mount up, in thoughts and feare of *Christ*; while Astrologers a vexing their mindes with strained appl cations of these things, here you taught whether to refer them; Remember *Christ* in the dry years we have ha in the unusual high Tydes, and such li Occurences.

2 Feare before Christ.

2. Feare before *Christ* more then men when they are angry, you are troubled when they frowne, you feare; and is the not more cause to feare him that over rules the constellations, turnes about t winds? *Jer.* 5. 22. *Fear you not me sa the Lord, and will ye not tremble at my pr son who have placed the sand for the bou of the Sea?*

3 Expect great things.

Rom. 4.

3. Advance your faith to a greate pectation, and the expectation of gre things. A little faith will not suffic when God speaks and workes; we mu be *strong in faith if we will give glory God*, not considering the carnal reason examples, customes and experience which may be produced and prest: bu to goe on in our perswasion, that G which hath made Heaven and Earth, wi compleat his work for his own and h Sons glory.

4 Sure

4. Surely Christ is to be exalted in praise, that can worke about turnes in naturall things to be subservient unto spirituall: Signes in heaven and earth have an aspect to the performance of promises, and fulfilling of prophesies; and we should be heavenly and spirituall Mathematicians and Astrologers to take the true motion and dimension of these things to the elevation of his Name, and our hearts to his praise.

4 Praise Christ.

CHAP. VI.

Shewes the change and the ministration of Angels in these Turnes: Thus,

First Christ is head of Angels. 2. They must serve his *Saints*. 3. They serve in destruction of their enemies. 4. They must have apparent honour for this service. 5. They are in the visions, and so in the execution. 6. They have Kingdome-worke. 7. They and *Saints* are joyned together. 8. They are used in the last, which are the best dispensations. 9. *Christ* must have his Angels as well as the Dragon. Use of Instruction and Exhortation.

Con-

Concerning Heaven and Earth take properly you heard in the former Chapter: Look on heaven and earth now, spoken by a figure, setting down the thing containing for the thing contained, and so heaven containing the Angels, is put for the Angels contained in heaven: but then the question will be, How are these Heavens shaken? or plainly thus, How are these Angels in Heaven, said to be changed?

Angels called Heavens.

Angels are called *Heavens*, because they dwell there, *Cæli quia cæricolæ*, Heavens because the inhabitants of heaven: thus *Job* 15. 15. *The Heavens are not cleane in his sight*, that is, the Angels of heaven are not cleane: Not, that they have any filth to pollute them; but weighing them with him who is the *holy, holy, holy One*, they can beare no weight. *Ne ipsi quidem cæli mundi sunt cum ipso collati, quantumvis a terrenis istis fæcibus immunes.* Beza. The heavens, although free from earthly dregs, are not cleare, compared with him. His eyes are more pure then to behold any iniquity; his holinesse is himselfe, and so unmeasurable. The Angels though holy, yet is their holinesse by measure, their holinesse is limited, they are but creatures, though holy and heavenly creatures; and compared with that infinite One, they are said not to be cleane: *Job* 4. 18. *Behold he put no trust in his ser-*

Job. 15. 15.

vants

vants, and his Angels he charged with folly: Nullo modo conferenda est illorum justitia cum justitia Dei quæ modis omnibus infinita est. Their righteousnesse is no way to be compared with his, which is altogether infinite: and this it may be is hinted in those latter words, *In his sight.* They are cleane indeed in our sight, and we can finde no impurity in them, but not so in *his* sight: *Mat. 6. 20. Thy will be done in earth as it is in heaven*, that is, by the Angels in heaven.

Now how these heavens, these Angels may be said to be *shaken* is the great Question.

How Angels are changed.

We speake here of *good Angels*, whom we look on as confirmed in their state by *Christ*; and how then are they shaken?

1 Heaven shaken when Christ takes our nature.

Philip Melanchthon who was called *Germaniæ Luscinia*, Germanies Nightingale, referring this prophetie of *Haggai* to *Christ* his comming in the flesh, saith, *Movit cœlos, quia Deus assumpsit humanam Naturam*: He shooke the heavens because God assumed humane nature, and there is a certain truth in that, although the wordes carry more in them: It was a great shake of Heaven, when Christ who was higher then the heavens, took our nature on him.

2 At Christs birth.

Carthusian referrs it to the appearance of Angels at the birth of Christ: *Movet cœlos quando cives cœlestes apparuerunt hominibus*

nibus concinnentes: When the Multitude of the heavenly hosts appeared praysing God and saying, Glory to God in the highest, Luke 2. 13, 14.

3 At Gospel preaching 1 Pet. 1. 12.

Others refer it to the great admiration that even the Angels were in at the preaching of the Gospel, 1 *Pet.* 1. 12. *which things* (namely the things of the Gospel) *the Angels desire to look into*, παρακύψαι from a word παρακύπτω *incurvo me ut videam*, which signifies, I bow down my selfe that I may see, arguing an ardency of affection, and the undergoing (as it were) some difficulty to obtain a Vision. They admired and looked, and the more they looked, the more they admired; like those that could not satisfie themselves in what they liked and looked after.

4 Angels changed when God reveales new things to them.

Now when God reveales *New things* to Angels, then in some regard they receive a change: for they then know that which they knew not before, and in that reception of new Revelations may truly be said to be under some mutation or change.

And who knowes, but God may reveale new things to them concerning the great workes which he is about to doe in the World? Angels know some things, and much more then we, but not all: they know not so much but they may know more: Angels may grow in knowledge, as well as men; and all growth is a change,

a change, a change from a lesse quantity to a greater. Angels are Gods servants; and his speaking to them, is his illightning of them to know his will, and knowing to do it.

Omnis locutio Dei ad angelos est illuminatio.

Christ is said to shake the Angels in regard of that new employment he puts them to; It is true Angels have a perfection: *et quod perfectum est, non recipit mutationem in pejus*, saith *Drusius*, and that which is perfect receives not a change into a worse condition. So then though we ascribe a change to Angels, we make not their condition worse; They have a stable being, and so continue in their wisdome, strength and happinesse; but yet are liable to change, in regard of their ministration, which may be applyed unto diverse things: *Angeli sunt mutabiles quoad applicationem virtutum ad diversa*: *Aquin.* when that virtuous efficacious power which is in Angels, is applyed to things that are diverse one from another, and such things as have some opposition one against another in their nature; the Angels themselves are said to be changed, because there is a change in the object, about which their power is conversant; the object not being the same *now*, that formerly: as for example.

5 When they have new imployment.

It is a cleare truth they were alway ministring spirits *for the good of those who be*

be heires of salvation, *Heb.* 1. 14. Eu
hath been the condition of these heires,
differ little from servants, to be here l
afflicted, persecuted, forsaken; and
these cases, in this their low conditio
Angels have served for their good: b
surely their heavenly Father intends h
sonnes and heires a better portion, a p
tion better then that of affliction and t
bulation; and that not in heaven one
but somewhat better upon earth: wh
as it is *Rev.* 21. 1, 2. *The holy City*
New Jerusalem shall be coming down f
God out of heaven, prepared as a Brid
dorned for her husband, when the Taberna
of God shall be with men, and he shall be
mongst them; then Joy, Peace, Truth
Glory shall be unto them.

Now while Angels are ministring
these heires, these Saints, thus chang
in their condition: May not the mi
stration and Angels in regard of it,
said to be changed? *Mutatio conve*
Angelis in quantum de novo applicantur
aliquod ministerium: change agreeth
Angels so far forth as they are appl
to some ministration anew.

It's no derogation to good and ho
Angels to attribute to them such
change as a new ministration infer
When as the witnesses propheſied in sac
cloth all the time of Antichrist *his* 12
dayes and were *slaine*; I question not, b

the Angels were in all those dayes ministring spirits, for the good of these prophesying, dying witnesses: but when these witnesses shall have a resurrection, and ascention, and glory; *The spirit of life from God enters into them, Rev.* 11. 11. *They ascend up to heaven in a cloud, v.* 12. Now I doe as little question but the Angels were ministring spirits for their good: but being there was so vast a distance of the condition of these witnesses, and so great a change, as from death to life, from slaughter to glory, from earth to heaven: pardon me if I conceive the *Angels* in this their administration to be shaken and changed. I shall say no more of this, but give you my farther thoughts in this following Observation.

Doct. Angels minister in these Turnes.

Jesus Christ in the great Turning Providences of the latter Age employes the ministration of Angels. It was so of Old, when *Israel* was delivered out of Egypt, *Exod.* 23. 20. *Behold I will send an Angel before thee to keep thee in the way.* The giving of *the Law*, was an eminent turne, but that was *ordained by Angels, Gal.* 5. 19. In the time of the Judges an Angel appeares to *Gideon. Judg.* 6. 12. And again *to Manoah, Judg.* 13. 2. About *Ahabs* time when Israel were become Idolatrous, and *Ahaziah* fel sicke, 2 *Kings* 1. 3. *The Angel of the Lord spake to Elijah.* After the Captivity, when the Temple was to be built, *Zacha-*

Zacharies prophesies are full of the apparit
ons of Angels, *Zach.* 1. 8. How gre
was the turne when Christ was to b
borne? and then *Luke* 1. 28. An Ang
salutes *Mary*: and it was no small turn
when he came to suffer, and then yo
finde Angels ministring. In the proph
sies of the time after Christ, all the Visio
are by Angels; when the Easterne an
Westerne Empires are destroyed. *Rev.*
7, 8. and 9. 11. *The Angels sound the Trum
pets.* When the last plagues are to bef
the Romish Antichrist, the Angels pou
out the *Vials*: and when the Bride, th
Lambs Wife is to be seen, then an Ang
must shew it, *Rev.* 21. 9. Now to clea
this, observe.

For 1. Christ is head of Angels.

1. Jesus Christ God-man is head o
Angels. *Col.* 1. 16. They were all mad
by him, and for him; and so they are ca
led *Michael's Angels*, *Rev.* 12. 7. they ar
to serve and worship him, *Heb.* 1. 6. be
ing all made subject to him, 1 *Pet.* 3. 2
They are *his host*, and he orders and com
mands them, *Gen.* 22. 1, 2. Christ is th
second *Adam* from *heaven heavenly*, an
his host must be like himselfe, an heaven
host. *Luke* 2. 13. *A multitude of the hea
venly host were praysing God.* Christ ha
the great interest in Angels; they are, fi
for him, and then for us. *Angeli non sun
facti propter hominem principaliter*, sai
Aquinas: Angels are not made for m
pri

principally: They are indeed made for us, but more for Christ; for us subordinatly, for Christ principally, who must be first served. When he was in his state of abasement, he said he could *pray to the Father, and he would send him more then twelve Legions of Angels*; and hereafter when he shall come forth in state, *thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him: when he shall be revealed from heaven with the Angels of his power*, 2 *Thess.* 1. 7. Mark the power that Angels have; its *his power*, and they being so great a body, he must have preeminence above them.

Math. 26. 43.

Dan. 7. 10.

2 Angels are to serve Christ in his members.

Angels are to serve *Christ*, not in his person alone, but in his Saints, his members also. *Heb.* 1. 14. *They are spirits*, πνεύματα, immaterial substances, and *ministering spirits*, λειτουργικὰ, serving in a publicke way, *sent forth* as the Apostles were sent forth, ἀποστελλόμενα by an immediate Commission from Christ, *To minister* εἰς διακονίαν, to be heavenly Deacons *for their sakes who shall be heirs of salvation.* *Psal.* 91. 11. *He shall give his Angels charge over thee*; which is extendible to the Members of Christ, as well as to Christ himselfe: Angels have charge of them, from and under him. *Psal.* 34. 7. *The Angel of the Lord encampeth round about them that feare him and delivereth them.* When *Jacob*

Heb. 1. 14.

Psal. 91. 11.

is on his way, the Angels of God met h
Gen. 32. 1. When *Daniel* is in the Ly
Den, God sends his Angel *to shut the l*
ons mouths, Dan. 6. 12. When *Peter*
in prison, an Angel delivers him, *Acts*
8. and though *Lazarus* dye a beggar,
shall he be carried by *Angels into Ab*
hams bosome, Luke 16. 22.

3 In destruction of enemies.

Angels are to serve Christ, and
Saints in the destruction of their enem
2 *Kings* 19. 35. *That night the Angel sm*
in the Campe of the Assyrians 185000. A
proud *Herod, Acts* 12. 32. cannot esc
the smiting of an Angel. God sm
Sodome and *Egypt* by Angels: *Gen.*
3. and *Exod.* 12. 29. The Prophet J
tells us of spiritual *Egypt* and *Sodome*; a
that they shall be destroyed: and w
knowes, but God may employ these
servants in their destruction? *Rev.*
7. *Michael fights and his Angels too*; we
sure Antichrist shall be *destroyed by*
brightnesse of Christs coming; and sure
when he shall come, he will come att
ded, and without all doubt his att
dance shall doe their service to, and
him, for him and his.

4 Angels are to have honour of their service.

Angels are to have a more appar
demonstration and honour of, and
their service, *to Christ and his World* t
ever yet they have had. Angels are
of the highest ranks of creatures, *Psal.*
20. *They are said to excel in streng*

Psal. 104. 4. *To be spirits and flames of fire:* and undoubtedly they doe, and have done a notable deale of service for God. *Psal.* 103. 21. *They are said to doe his pleasure*, that which is fully according to his will, and wherein he is delighted. Now how little glory hath God had from the creation, and administration of Angels? and againe how little glory have men returned to Angels? They are creatures in Gods hand, whereby he doth much for us; but how little doe we own them? Now surely God will finde a time to glorifie himselfe more, and a time wherein *we Men* shall glorifie *Angels* more; not in that excesse and superstition that Papists doe; but according to *his will* and their workings.

Jesus Christ will have his *providences* correspond with his *Prophesies* and *Promises*: and therefore as Angels are still brought in in the Visions of *John*; so they shall be drawn forth in the execution: and Angels sound the *Trumpets*, as you heard, *Rev.* 8. cry; *Babylon is fallen, fallen. Rev.* 14. 8. pour out the Vials, *Rev.* 16. that is, there is the ministration of Angels with that of the Saints; *Waldus*, *John Hus*, *Hierom of Prague*, *Wickliffe*, *Luther*, *Calvin*, and other precious Saints and Martyrs cry *Babylon* down, and fill up the Vials; and do not Angels too in their way? doe they not joyne with them?

5 Angels are in the vision and so in the execution.

Yes sure, and delight in the worke, because its *Christ* his worke and will. Jesus *Christ* in setting up his Kingdome among the *Jewes* used Angels to speak, *Heb.*2. and in pulling down Antichrists Kingdome, and setting up his own, he will use Angels again.

6 Angels have kingdome-worke.

We read that Angels have worke deputed to them concerning Kingdomes. *Dan.* 10. 13. *The Prince of the Kingdome of Persia*, is by Mr. *Hugh Broughton* expounded to be an *Angel:* Angels are the first Princes in comparison of the Rulers of the earth (saith he.) When whole *Sodom* and *Gomorrah* must be destroyed, *Gen.* 19. 1. there be two Angels to do it. When God hath a *Harvest*, the Angels must be the *Reapers* and put in their *Sickles.* When the Nation of the Assyrians is to be destroyed, it must be by an Angel. When a National Pestilence is to come upon Israel, 2 *Sam.* 24 16, 17. we read of an *Angel stretching out his hand:* and truly when God hath great and general workes to be done speedily, and together, I am apt to believe, that in such workings he hath, and doth, and will, use the ministrations of Angels. Not that he needs them, or could not do without them, but because he hath made them, and hath them by him, he loves to make use of his own workmanship.

7 They shall be conjoyn'd with Saints hereafter; and so Now.

Angels and Saints shall be joyned to-

gether

gether hereafter to make up the great Congregation, and therefore *Christ* will joyne them in the worke here. *Heb.* 12. 22, 23. *The innumerable Company of Angels, and the general Church of the First borne* are joyned together: Its Christ his method to begin things here, which he will compleat hereafter. Saints shall have *Grace* now, which shall be turned into *Glory* hereafter: Great things are vailed now, which shall be unvailed hereafter: *Christ* himselfe was here ἐν μόρφῃ δούλου *in the forme of a servant*, but he shall appear *Lord of life and glory*: Now we are the sonnes of God, 1 *John* 3. 2. but it *doth not appeare what we shall be.* Now Saints and Angels are joyned together in the interest of Christ, which shall notably appeare hereafter.

8 Christ being upon his greatest worke useth his best servants.

Christ his last dispensations are his greatest, and so he will make use of his most glorious instruments.

1. His infinite Wisdome is working all the disorders of the world, to his own glory; and so acts by such creatures as are the wisest and fullest of understanding: we poor creatures act too much by sense, example and custome, when *Reason* is against us: *Angels* not so.

2. Now *he takes unto him his power, his great power*, his *ruling power*, and so brings in his servants, which have most strength and power in them, such as are the *An-*

gels; *Angeli moventur secundum totam vi suam in id quod agunt*; which are move according to their whole force, on th object on which they act.

3. He is now upon the more immedia administration of his Saints, and *world*, and therefore calls forth his se vants which have the most immedia being from him; *Angeli sunt creati à D immediate.*

4. Christ is now to shew forth his *changeablenesse*; that although he ha suffered his Spouse *to lie among the pots*, a to be tossed from condition to conditio yet he will carry her through all th tosses to a settled unchangeable sta and so sets to worke his servants th have the most uncorruptible being.

Christ must have his Angels, as well as Satan hath his.

Satan hath his Angels to worke b *Rev.* 12. 9. which *are cast out with him the earth*: turne to the seventh verse that Chapter, and you shall finde *Mich and his Angels fought against the Dra and his Angels. Heb.* 1. 7. *He made his A gels spirits*; Satan shall not do so mu hurt by his servants, as Christ will good by his: Satan imitates Christ, and hath his Angels, as *Christ* hath his; he fo lowes him not out of love, or liking him, but knowing his wisdome and p valency. Christ and his Angels shall a peare indeed, not onely fighting, *but c ing down*: As *Christ* will Conquer by

Sain

Saints, so by his Angels also: Conquer he must, not onely in his own person, but in the person of all his servants, both *Angels* and *Saints*.

You speak of Angels, and their Ministry: I but, little or nothing appears; how doth it appeare they are working? Object.

The operations of Angels are not imaginary but reall, although not exposed to sense; their actings were not so glorious if they should fall under our senses. Sol. 1.

2. Let us consider our weakness and sinfulness, and that will tell us, how unfit we are for their appearance; they trembled of Old, when the Law was given by them, and we would tremble if they should now appeare; for *Omnis apparentia Angeli in principio est cum terrore*, all appearance of Angels at first, is with some terrour.

3. But yet if you weigh things in a Sanctuary Ballance, you will finde such actings and workings as faith can rise up unto, although sense cannot. And when God will worke more of his great works by them, then he will *hightben* our faith to apprehend them more.

Doth *Christ* in these great turnes use the ministration of Angels? then surely he himselfe is far above them: the *Lord* is above the servant, and he to whom the administration is, is above them that minister: Use of Instruction. Use 1. Christ is far above Angels.

minister: above them then he is, and a bove them in these turnes; for *Heb.* 1. He is said *to make the worlds*, τοὺς αἰῶνας, *cula*, the several *ages of the world*. *Dixon* in his Commentary on the place saith, he calleth it the *worlds*. *for the va riety of times and ages, and fleeces of t creatures one succeeding another.* Yo wrong Jesus Christ if you converse no with him in all these inferiour motions he is the *primum mobile*, the first move and other things move after him.

The whole first Chapter to the *Hebrew* sets forth the excellency of *Christ* far a bove that of Angels; which here I shal give you a briefe account of.

Heb. 1. opened.

Take notice

How he gives the full due to Angels the full due of their glory: Its grant ted they are *the sonnes of God*, as *Adam* said to be, *Luke* 3. 38. in that they ha their immediate being from him, an accordingly *sang unto him and shouted fo joy. Job.* 38. 7.

V. 4.

They have an *excellent name*, which implyes an excellent nature: Names are put to expresse the natures of things, an excellent names, to excellent things, a mong which Angels are to be ranked.

V. 6.

They are *His* Angels, of him, and fo him, and therefore excellent. They are *spirits*, having a simple uncompounded being, and therefore an excellent being

They

They are as *flames of fire*, of lightning, that speedily execute his will, *ministring spirits* as *v.* 14.

But now *Jesus Christ* hath by *inheritance obtained a far more excellent name then they*: they are made very good, but he is made far better. V. 4. ὅσῳ διαφορώτερον ὄνομα.

He is *so* a *Son* as they are not; a Son by way of eminency; he is a *Son* and *first begotten*, which they are not. V. 2. V. 6.

He is *appointed heir of all things*, which the Angels are not; but even they are part of his possession, given to be his servants. V. 2.

He is the *brightnesse of the Fathers glory*; so are not Angels: Angels hold forth much of God, but they are not the *Character of his Person as Christ is*: They are used in the government of this world; but he *upholds all things by the word of his power*. Truth it is, they do much service, and do it cheerfully and vigorously; but they can never do *that service* that *Christ* doth. *He by himselfe purged our sin*, which is a worke too great for them: he takes his place where they cannot; they may stand *about the Throne*, and waite the pleasure of God; but *he sits down at the right hand of his glory*. V. 3.

He is God, and they are but creatures, and owe him for their being, *v.* 7. as do the Heaven and Earth, *v.* 10. In regard of his humane nature, *He hath the oyl of gladnesse above his fellows*: and so *loves righte-* V. 8. 7. and 10.

righteousnesse, and hates iniquity more then Angels.

V. 8. He hath *a Throne, and that for ever*; and its honour enough for Angels to waite about it.

V. 13. Many are the *enemies* of this Throne and Kingdome, but God will make them *his footstoole*. Thus you see Angels are but Ministers, although glorious Ministers: Christ is more glorious then they.

Let me adde one word more to exhort you.

Use of Exhortation. 1. To behold these works. 1. To draw your eyes to behold these glorious workes; Its a curious study to search into Gods providences; he imprints much of himselfe upon them, and that by his choice servants, his *Angels*.

2 Not to be discouraged. 2. Let no discouragement seize upon you as to the Times, Measures, Methods, Instruments of these things. God hath his own household servants, which he can and will imploy at his pleasure.

3. Rise in love. 3. And shall not this afford some elevation of your hearts in love to God, when he doth on your behalfe, imploy his best attendance?

4. Come forth to be fellow-servants with these Angels. 4. Lastly, let it mightily provoke all the servants of God, his precious Worthies to come forth, and goe on, in the service of these latter times: Its no worse businesse you are called forth unto, then Christ puts his Angels about. Oh! then let not your hands hang down, nor your knees

knees be feeble. Study what worke is put into your hands, and do it with all your might. Are you called to counſel, or to act? at home or abroad? by Sea or by Land? Oh! lift up your heads, and rejoyce, that God hath counted you worthy to be under-powers in theſe tranſactions: value it as your happineſſe to have been in his hand: Let not the thoughts of danger, or difficulty diſcourage you; you are about Angels worke, and you ſhould have Angels ſpirits; you have their help, and you ſhall have a reward not inferiour to their condition. ὑπερέτας.

I ſhould now according to the opening of the words, as we have ſpoken of the inhabitants of heaven and their ſhaking; ſo proceed to ſhew the ſhaking of the Inhabitants of that part of the earth that is called a *Continent*; as alſo the ſhaking of the inhabitants of *the Sea*, and the inhabitants *of Iſlands*; but theſe things I ſhall not handle now, but haſten to what I intend in this Book.

Chap.

CHAP. VII.

Opens the ſhake of Kings and Princes, becauſe, 1. *They make the great turnyng the Earth.* 2. *They pretend exemption from mans power.* 3. *Dealing with them is a compendious way of dealing with the Nations.* 4. *Being decked with worldly glory, they ſeem to be Chriſts match. Uſes of Inſtruction and Exhortation.*

Heaven meanes high things.

HEaven as you heard *Chap.* 3, denotes by a *Metaphor* the higheſt things. Thus when the Prophet *Moſes* ſpeaks of the *high walls* of a City *Deut.* 1. 28. He tells them of *a City walled up to heaven:* It is the language of the Prophets, to compare a Kingdome to a World; and what is higheſt in a Kingdome, to what is higheſt in the World. Satan is called, 2 *Cor.* 4. 4. *The god of this World*, and when he was in the higheſt of his effectual working in the *chtldren of diſobedience*: when he wrought ſo in them, that they exalted him as a *God*, by worſhipping of him; when he had his heatheniſh Prieſts, Altars, Sacrifices, Feaſt-dayes, in the time of the

the Emperours: as *Jehovah God* had his among his people *Israel*; then is *Satan* said to be *in Heaven*: because in so great hight in the World. *Rev.* 12. 7, 8. The *Dragon* is said to *be in heaven*, in regard that he was exalted and observed as a God: But when his Tempels, Idols and Altars were demolished; he is there, and then said to be *cast out of heaven*. The heathenish Kings and Princes that were most forward and shining in this hellish heaven, are called *Stars*. Rev. 12. 7, 8.

Isa. 61. 15, 16 When God brings *Israel* out of *Egypt*, which he did by *dividing the red Sea*, *v.* 15. when he makes them a people distinct and separate from the Egyptians, none in-bodyed with them, he made them eminently his *Sion and people*, *v.* 16. This his work is expressed by two phrases. *Planting Heavens*, and *laying the foundation of the Earth*; that is, he will make them a Common-wealth, a Kingdome, a World Politique. Isa. 61. 15, 16.

Isa. 65. 17, 18. When *Jehovah erects Jerusalem a rejoycing, and her people a joy*; which shall be in the latter age of the world; its said, 17. *Behold I create a new Heaven and a new Earth.* Isa. 65. 17, 18.

In like manner, when the high or low things of a Nation are destroyed; it is expressed by the destruction of the high or low things of the World. *Isa.* 34. 4. speaking of the destuction of Jerusalem, he

he ſaith, *All the hoſt of heaven ſhall be diſ-*
Iſa. 34. 4. *ved*, that is all thoſe high things of Jeru-
ſalem ſhall be laid low; ſo the deſtruc-
on of Samaria, *Hoſ.* 10.8. and ſo here I *will*
ſhake the Heavens, that is, I will ſhake th
high things and perſons of Kingdome
Nations and Common-wealths: No
then,

Doctr. Chriſt ſhakes Kings and Princes. *Jeſus Chriſt will ſhake the Kings, Princes, Nobles and glorious ones of the World*, Iſa. 34 5. When the ſword comes down on th people of his curſe to judgement, its ſai *The Heavens ſhall be rowled together like a ſcrowle*, that is, the moſt high things o perſons ſhall be contracted, confuſed, co vered with ſhame, diſcoloured, ſcattered conſumed as a leafe from the tree. *Dan.* ſpeaking of the Tyrant *Antiochus Epipha nes*, and what he ſhould do againſt th people of *Iſrael*, *Dan.* 8. 10. its ſaid, I *waxed great againſt the hoſt of Heaven, an it caſt ſome of the hoſt and the Stars to t ground*: So will Chriſt do with the hig and mighty ones of the Earth: He is th *watcher and the holy One* that numbers an weighs Kingdomes, *Dan.* 4. 13. and 5. 2 They think themſelves exempt fro mans ſcrutiny; are they therefore fro Gods? They make *their neſt in the Star* and ſay *in their hearts, Who ſhall plucke the down?* ſhall not *Chriſt?* Let us ſee wha grounds conclude us into this principle that Chriſt will thus deale with them.

Theſe

These are the men that make the turns on Earth; therefore Christ will shake them. Let them be as *Lucifer*, sons of the morning, on the rising hand; yet he will overturne them that make these turnes. *Isa.* 14. 12, 13. Its spoken of *Babylon*; *How art thou cut down that didst weaken the Nations?*

Reas. 1. Kings make great turnes.

Verse 16. *Is this the man that made the Earth to tremble, that did shake kingdomes? verse* 17. *That made the world as a Wilderneſſe, and destroyed the Cities thereof, that open'd not the house of his prisoner?* Take notice of five passages there,

Isa. 14. 12. 13.

1. They change governments, and Christ will change them; They *shake the Kingdomes*, *v.* 16. and Christ will shake them.

2. *They weaken the Nations*, *v.* 12. and Christ will weaken them.

3. *They destroy Cities and make the world as a Wilderneſſe*, *v.* 17. for their lust and pleasure, and God will destroy them and leave their habitations desolate.

4. They hold the people in a slavish feare; *They v.* 16. *make the earth to tremble. Christ will amaze* and terrifie them.

5. They *did not let the prisoner loose homeward*, *v.* 17. *Christ* will imprison them at home, and make his people insult over them. *Is this the man*? or these the Kings that made the earth to tremble? that did Tyrant it over my people, that took them

them priſoners, and kept them priſoners for *their ſakes* I will ariſe.

Reaſ. 2. They ſeeme exempt from mans power.

They pretend to be exempt from mans power. *Mr. Hugh Broughton* obſerves from *Nebuchadnezzar* his golden Image, that *Chriſt in profane eyes is a baſe ſtone, and but then Kings goodly mettal. Who is the Lord* was *Pharaohs* proud queſtion, *that I ſhould obey his voyce?* and it was as wicked a concluſion of his, *I know not the Lord, neither will I let Iſrael go.* What infectious acclamation was that which flye-blowen *Herod*? *Acts* 12. 12. The *voyce of God and not of man*; and is it not now grown in to a poſition *Qui ſummum in civitate imperium habet, quicquid is fecerit impune eſſe.* Whoſoever hath the ſupream power, whatſoever he doth, is not to be puniſhed. Now its moſt proper for Chriſt to deale with them, to ſhake them thoroughly, whom men either dare not, can not, or will not meddle with.

Reaſ. 3. Dealing with them, is a way to deale with Nations.

Dealing with them, is a compendious way of dealing with the Nations they relate unto; the ready way to ſhake Nations is to ſhake their *Kings*: They are the *Shepherds*; and if you ſtrike them, the *ſheepe will be ſcattered*: when God was angry with *Iſrael*, the ready way was to move *David* againſt them, 2 *Sam.* 24. 1. *Thou art worth ten thouſand of us*, 2 *Sam.* 18. 5. Kings are the light of their people, the way to darken them, is to put out the

their light, *Lam.* 4. 20. people breath much in their Kings; ſtop his breath, and you ſtop theirs.

They are decked with all worldly pompe and glory; and therefore in the judgement of fleſh and blood, the fitteſt match for *Chriſt*. *Eccl.* 2. 8. *I gat me Silver and Gold, the peculiar Treaſures of Kings. I gat me Men-ſingers and Maid-ſingers, the delight of the ſonnes of men. Pſal.* 82. 6. *Ye are Gods, and all of you the children of the moſt high. Acts* 25. 23. *King Agrippa comes with great pompe:* and *Nebuchadnezzar, Dan.* 5. 19. *Whom he would he ſlew, and whom he would he kept alive; whom he would he ſet up, or plucked down*; their excellent majeſty dazles us poor low ones, *Dan.* 4. 36. But its not ſo with *Chriſt* who comes againſt theſe *Goliahs*, theſe Champions, and Cheiftains of the world, and tumbles them down.

Reaſ. 4. *Kings* ſeeme to be Chriſts match.

Firſt, will Chriſt ſhake Kings and Princes? then let us ſee a meaneſſe in their majeſty, and lowneſſe in their highneſſe. They are above other men, but under *Chriſt*; others account to them, and they muſt account to him: Senſual men ſee nothing in them but pompe and power; but men that live by faith, and weigh them in the ballance of the Sanctuary, ſee *Chriſt* ſhaking of them, ſee them falling down and *Chriſt* mounting up: *Chriſt* alone is *Rex Catholicus*, the *Catholiqu-*

Uſe 1. 1. There is a meaneſſe in their majeſty.

lique King, to whom *that King* that a ſumes that name, and all others muſt b accomptable.

2. Management of particular places muſt be reckoned for.

2. Learne alſo that managment of pa ticular places and powers, muſt be recko ned for: when *Chriſt* comes to ſhake them he ſhakes them not conſidered ſimply a *Men*; but as *men in Office*, as men digni fied with place and power, as *Kings* an *Princes*. Oh! how great will that da and worke be, when the *Emperour* mu anſwer for his Provinces, and the e treame cruelty and oppreſſion of the Pro teſtant party! what a hideous cry blood in ſo many years War will b heard againſt him, when Germani teares and deſolations ſhall be turn into a vial of wrath upon him! How mu hath the King of Spain to anſwer for t blood of Indians, and Engliſh in the We India? All his golden Mines will nev be ſo ſweet, as the vengeance will be bi ter. Let his curſed cruel *Inquiſition* be precious to him as his right eye, yet G will plucke it out, God will caſt down; He will no more beare with *Inquiſition* in *Spain*, then with an *Hig Commiſſion* Court in *England*. I wiſh th *France* and *Savoy* would conſider of the Maſſacres; and if they do not, all t world ſhall acknowledge Chriſt his ſhaking-devaſtations, in many years wa and other wayes of vengeance on them.

3. Wi

3. Will Christ account with Princes, and shake them? then surely meaner men shall not escape: Magistrates, Ministers, Counsellers, Captains, Parents, Masters, look about you; Christ is on his circuit, hath began his *Audit*; look well to your accounts: Princes are not too great, nor you too little for him to account withal; he will deale punctually, he will not shuffle over things with you. Hearken, he calls *venite ad judicium*, Come to judgement; what can you answer for your times, and talents, your meanes and mercies, your deliverances and salvations, your covenants and engagements? Are you yet more holy, heavenly, watchful, faithful, fruitful? will your relations blesse God for you, for your counsel, instruction, reprehension, exhortations, prayers and examples? Can you say you are free from the blood of your people, children, souldiers, and servants? If they perish, is it on their own account? you having freed your souls in the faithful discharge of your duty.

3. Christ will surely account with meaner men.

4. In all oppression from powers its a just ground for people to appeale to *Christ*, whose Office it is to supervise their actings, and to *shake them*, *Exod.* 2. 23. *Israel sighed by reason of their bondage, and their cry came up to God*: we tread on wormes, and goe over where the hedge is lowest: its no new thing for *might* to oppresse

4. We may appeale to Christ.

right; but if men cannot have right on earth, there is none can hinder a man from looking to heaven; it was a notable appeale of *David* from *King Saul to Jehovah*. 1 *Sam.* 24. 15. *The Lord be judge and judge between me and thee, and pleade my cauſe and judge me on thee:* its emphatick that thrice he repeats the word judge. *The Lord be judge, and judge, between me and thee: and judge me out of thy hand.* How pathetically doth the ſame *David* addreſſe himſelfe to God? *Pſalm.* 35. 2. *Stir up thy ſelfe and awake to my judgement, unto my cauſe, my God and my Lord. Evigila & expergiſcere*, watch and ariſe; and ſurely he will do ſo. I remember what *Mr. Henry Burton* a late Martyr told me; that being in trouble before the higheſt powers, and having appealed to the King, and finding no redreſſe, he expreſſed himſelfe thus: Well, I appeale to the *King of Kings*, and ſo may we in like caſes.

5. Judgements on Kings have characters of Chriſt on them.

Learne farther, that judicial proceedings againſt Princes, is ſtamped with remarkable Characters of Chriſt on them, for *he ſhakes* them. Thus in the prophecies of *John*, *Revel.* 6. The ſixe Seales containe the ſeveral ſteps of plaguing the heatheniſh Roman Empire.

Rev. 6. 2, 3, 4, 5. V. 2.

At the opening of the firſt Seale, there appears *a white Horſe: Chriſt riding on the word of truth*, and going on Conquering and to Conquer heatheniſme.

The ſecond Seale *and red Horſe* ſhews the bloody wars that *Chriſt* raiſeth againſt them. V. 3. & 4.

The third Seale *and black Horſe* denotes ſcarcity of bread, by which Chriſt afflicts them. V. 5. & 6.

The fourth *Seale and pale Horſe* includes warres, famine, plague, and all which *Chriſt* brought in upon them. V. 7. & 8.

Upon opening the fifth *Seale* you have the *cry of the Saints* under their perſecutions, which Chriſt heares attentively. V. 9.

The ſixth Seale utterly ruines the heatheniſh Empire, the great day of *Chriſt his wrath being come upon it; ſo that it was not able to ſtand.* V. 12.

The opening of the ſeventh Seale preſents you with a Viſion of *ſeven Angels* with *ſeven Trumpets*, and they relate *Chriſts his ſhaking* and ruinating the *Empire* while *Chriſtian*; and no marvel, ſeeing it became *Arrian* and perſecuting: *Totus Mundus Arrianus.* Rev. 8. 2.

The foure firſt Trumpets ſound the fatal ruine of the Weſterne Empire, when *Chriſt* ſtirred up the *Goths and Vandals* in four incurſions upon it.

The fifth and ſixth Trumpet, which are two of the *Væ Tubæ*, the *woe Trumpets*; they ſound out Chriſt his ſhaking of the Eaſterne Empire, in that he gives paſſage to *Mahomet* and his company in the fifth Trumpet, and in the ſixth Trumpet to the *Turkes.*

Rev. 16.1.

We read in *Rev.* 16. 1. of ſeven Vials which contain *Chriſt his ſhaking* the Kingdome of *Antichriſt*; for they are *the last plagues on the Beaſt*. Thus you ſee eminent Characters of Chriſt his judging of his adverſaries, even from *Johns* time to this very day, both his Heatheniſh and Antichriſtian enemies.

Uſe 1. of Exhortation. To meditate on Chriſt and his ſhaking.

To thoſe who are in high place and power: I beſeech them to ſuffer a word of exhortation, from one who daily prays for them. Oh! how good is it for men to meditate on *Chriſt* and his ſhaking, on *Chriſt* and his accounting with them! think not, becauſe you have Sword and Counſel, Armies and Navies, that now your *mountaine* is ſo *ſtrong* it ſhall never *be moved*. They once thought ſo who are *now* ſhaken out; and the entertainment of ſuch thoughts again, will be the ready way to a repeated ſhaking: It is true, God hath bleſſed you with a ſeries of good ſucceſſes, and by them turned others out of their ſeats, and placed you in; I hope and heartily wiſh, that their ſinnes, their crying ſinnes, may never be found among you; for if they be, God can raiſe up others to ſhake you out, as he raiſed up you to ſhake others. The good God forbid, that ever that ſpirit ſhould ariſe among us: But rather of the riches of his mercy grant your eſtabliſhment, by Judgement and Righteouſneſſe

that so *you may be called repairers of our breaches*, the restorers of paths to dwell in. Much of the impetuous violence of the streames of wickednesse would be dryed up, by the due consideration of Christ his coming to *shake*.

Princes are great *Masters*, and subjects are their servants; and *Col.* 4. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.*

Let all that know and feare God, give unto Christ the honour due unto his Name; In that he shakes Kings and Princes, he is decked with glory, and sets up his Throne for vengeance: Thus the Church doth, *Rev.* 5. 12. *Worthy is the Lamb to receive power, and riches, and wisdome, and strength, and honour, and glory and blessing.*

2. Give Christ the honour due to him.

CHAP.

Chap. VIII.

Shewes, 1. That All power is in Christ. 2. Its his due upon taking our nature. 3. Though it be his due, yet is it given to him. 4. Though it be his due and given him, yet he hath little glory of it. 5. He will exalt himselfe in great Turnes to take up his glory by them. Uses of Instruction and Exhortation.

KIngs and Princes are the greatest persons; and the shaking of these tall Cedars is one of the greatest works in the world, & that which notably holds forth *Jesus Christ*. I shall therefore indeavour to open the shaking of these earthly powers, both from the consideration, First of *Jesus Christ*, and that both 1. *As King of the World.* 2. *As King of Saints.* Secondly of these great persons; and that both in regard of 1. *Themselves.* 2. *Their Relations*; All which we shall cast into several positions to be handled in the chapters following.

The consideration of Christ as King of the World, gives you a very faire account of

of the turnes in these latter Ages; which that you may the better understand, we shall lead you on *by twelve several Positions*; all of them contributing some thing to the right and religious understanding of these turnes: Now the first Position is this.

Pos. 1? All power is given to Christ.

All power is given to Christ in Heaven and Earth, Math. 28. 18. *Dan.* 2. 44. *The God of Heaven sets up Christs Kingdom, and the Kingdome shall not be left to other people; but it shall break in pieces and consume all those Kingdomes, and it shall stand for ever.* Christs power it so resides in him, that it cannot be translated: Its a conquering power, for it breakes in peices and it enjoyes the fruit of such conquests; for it *stands for ever.*

This we shall open in five passages.

1. All power is in Christ.

1. *That all power is in Christ*; it is in him as in the proper seat of it. He is the first fountaine of all power, and all the power in all the creatures flowes from him; their power is but a drop of his Ocean; the highest and best kinde of power dwells in him: He is the *first borne of every creature.* His power is extensive to all creatures, and times; all creatures are either *in heaven or in earth*; and his power reacheth both. *Col.* 1. 16. *By him were all things created that were in Heaven and Earth, visible and invisible, whether they be Thrones or Dominions or Principalities or Powers.*

Powers. And Jer. 10. 7. *Who would not fear thee Oh King of Nations? Psal.* 22. 28. *The kingdome is the Lords, and he is Governour among the Nations.* All earthly powers have their periods, their rise and fall, their beginning and ending: but its not so with *Christs* power; for *Heb.* 1. 8. Unto him spoken to him, *Thy throne oh God is for ever and ever.*

2. His due upon the taking of our nature.

2. *All power was Christ his due upon the taking of our nature*: So much is wrapped up upon the assumption of our flesh, that thereupon all created power was to be under him. Suppose man had not fallen, nor Christ suffered; yet if he take our nature to himselfe, upon this, all power in all creatures must be under him: *Heb.* 2. 6. When *he bringeth in the First begotten into the world*, he saith, *and let all the Angels of God worship him*: Observe, he is called πρωτότοκον *the First borne.* Christ as taking our nature had a being in the *counsel of God*, and was before any *creature was*: and by that priority and firstnesse of being, he hath a preeminence above all creatures whatsoever, *Col.* 1. 18. *In all things he must have the pereeminence.* The first begotten under the Law had a privilege above all his brethren; he had the rule and the double portion. So hath *Christ*, he hath the rule of all creatures he guides them to their end; and indeed they are all his portion, given unto him

as the First begotten. Againe observe, the text mentions God the Fathers *bringing Christ into the world*: which was, when at his exhibition in the flesh he manifested it to the world, that he was his onely begotten Son. And observe lastly, that upon this taking of our flesh, the Angels which are the highest ranke of creatures are subject to him; nay with the highest subjection, namely that of adoration: now if Angels the highest of creatures, surely all other creatures much more.

3. That though this power were his due; yet it is rightly said to be *given to him*, in that its a power falls on him as in our nature, not considered onely as second person: Now being thus in our nature, the *Father is greater then he*, *Joh.* 14. 28. *I goe unto my Father, for my Father is greater then I*: and he is in that regard, lesse then the Father: The Father gives all to Christ, and Christ returnes all to the Father: *Dare est dominium transferre.* *John* 3. 35. *The Father loveth the Sonne, and hath given all things into his hand*; giving is a transferring out of love; and the Fathers love is so great, he cannot give him lesse then *all.* *v.* 34. *He gives the spirit to him, but not by measure.* *Joh.* 10. 39. God the Father *gives all his elect chosen ones to Christ*, and he gives him worke to do for them, *Joh.* 17. 4. *I have finished the worke which thou gavest me to doe*, *Joh.* 5. 26, 27. *He*

3. All power is rightly said to be given Christ.

5. 26, 27. *He hath given to the Sonne to have life in himselfe, v.* 27. *and he hath given him authority to execute judgement also, because he is the Son of Man.* In regard of all creatures, He hath power given him over all flesh, *Joh.* 17. 2. *The Government is laid upon his shoulders, and he rules among the Nations, Dan.* 4. 21.

4. Christ hath had little glory of all his power.

4. *Jesus Christ hath had but little glory of all his power, Joh.* 1. 11. *He came to his own, and his own received him not.* How many are there in the world that never heard of *Jesus Christ*? how many that are professed enemies against him? and among all that beare his Name, how few live indeed by him? How many thousands are there in the Synagogue of Antichrist, that although they beare his Name, being called Christians, and make profession of him, yet in workes deny him? Look upon the great ones of the Earth, who have that power of his derived unto them, that others have not; yet how great strangers are they unto him? Nay looke among those who pretend to Reformation, and to be adversaries to all superstitions; yet how little do they take notice of his power put forth in the World, or give him the praise of it?

5. Christ will exalt himselfe, so as Kings shal confesse his power.

5. Christ will exalt himself in such great & various turnes on Kings, as shall extort acknowledgement from their consciences that

that he is above them, and make them confesse, This *is the hand of Christ upon us*, whose Vassals we are; Our Crownes and Scepters are more his then ours; He, He, is the Lords Annointed; All powers of earth are immediatly and fully given to him, and not to us. We poor worms struggle for this earth; but heaven and earth, and all power are his, and we are but his underlings. *Isa.* 10. 12. *I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks.* Let us conclude this with the confession of *Nebuchadnezzer*, *Dan.* 4. *I Nebuchadnezzar extol the King of heaven, all whose words are truth, and his wayes judgement, and those that walke in pride he is able to abase.* Dan. 4. 37.

1. Take notice of the exceeding riches of Gods love to Christ, and in him to us; He loves and gives, and gives no lesse then *all*; not some, but *all* power. *Power* ἐξουσία rightful power, priviledged power. Christ hath the highest and the sweetest Title, He hath all by *gift*. The Father gives, and gives to him immediately; nothing intervenes between the Father and *Christ*; In all his giving *to us*, *Christ* comes between, he is the *Mediatour*, μεσίτης, the middle person: but in this gift to *Christ*, none comes between him and the Father. Use of Instruction. See Gods love to Christ.

2. Learne hence, the Father is fully satisfied in that he hath laid all power on *Christ*; 2. The Father is fully satisfied that all is in him.

Christ; he will never question *Christ* his Title, he is as he would have him to be. *All* power would cracke the creatures shoulders; *Christ* alone is able to beare it: Men under a little power, how do they pride & pranke and wanton it! But behold *Jesus Christ* altogether lovely, and lovely in his power. The power is given him not onely of heaven, or over the things in heaven: but *its given him in heaven*: The power is the most glorious power, and its given him in the most glorious place; for so the words may be read; not onely all power in heaven is given me; but all power is given me *in heaven*. Men receive their Commissions here on the earth: Christ takes it *in Heaven*.

3. The pleasure of the Lord shall prosper.

3. Doubtlesse as it is *Isa.* 53. 10. The pleasure of the Lord *shall prosper in his hand*, he wants nothing to effect it. He hookes the unruly *Leviathans*, restrains the cruelty and oppression of their power, and turnes their vanity to his Fathers glory: power shall not alwayes be in the hands of the wicked, the Saints shall rule, for Christ is the greatest Saint.

4. Christ returnes all to the Father: He receives all power from him, and shall returne it all to him. 1 *Cor.* 15. 24. *He delivers up the Kingdome to God, even the Father.* The Kingdome is *Christs* power in the whole frame and body of it; but that he delivers up to his Father: and for the

present

present he will sacrifice all the unjust powers of the earth to his Fathers justice, and cause goodnesse to arise with greatnesse, and peace with power. Let me adde one word to exhort you.

Use 2. Exhort. 1. To invite to love Christ.

1. To flocke about Christ in love, to come where the power is: and Loe here is all power; were Christ powerlesse or weak, I would never invite you to him, *Heb.* 7. 25. *He is able, and able to save, and to save to the utmost*: Oh why hang you backe, why linger so long? are you unwilling to be happy? doe you love your weaknesse, that you run not to his power? What is scattered elsewhere, is centered here. Its a Christian art, rightly to abstract all earthly powers; all are but ciphers till Christ put a figure to them: Every man *is a friend to him that giveth gifts*: Now who can give so much as he that hath *All*? and is it not our wisdome to have him to friend? Let me bespeake you, as *Balak* said to *Baluam*, *Num.* 22. 37. *Am not I able indeed to promote thee to honour?* So is not *Christ* able indeed to pay all thy debts, to heale all thy diseases, to protect thee from dangers, and to inrich thee with fullest enjoyments? Oh! come, come, stay no longer, let that which can command, invite you: namely *his power*.

2. To be at his disposal.

2. Come and welcome; but come with resolvednesse to be wholly at his disposal:

disposal: Ordinary and common obser-
vance will not suffice: *All power* doth
challenge *all love*, and *all subjection*, from
all hearts. Oh! let Christ have *all*; bring
your Lamb to him, *for he is worthy*: How
little is your *all* to his? your largest
compasse is in your thoughts and desires:
Oh bring them to him, let him be *in all*
your thoughts, and the onely desireable one
to you. He demands your *hearts*: you
have *his* already; your *hearts* and there-
in your *all*: what is heartlesse is nothing.
Let your hearts then, and with your
hearts your feare, and hope, and faith and
joy attend him.

3. Let wicked ones tremble.

3. Tremble you wicked ones, though
the mighty of the earth. Against whom
have you exalted your selves? how will
you deale with him that hath all power,
all power to punish, as well as reward?
your power is his, and he must not suffer
his power in your hands to be abused.
Your mountains and your hills cannot
cover you from the power of his wrath,
who makes *Rivers of brimstone*, and *ever-*
lasting burnings for you, and prepared
Tophet of old.

4. Let the Earth be glad. Psal. 97. 1.

4. *The Lord Reigneth, let the earth be*
glad: Feare not your Summer, and
Winter, your Seed-time and Harvest, your
Sun to shine, and raine and dews to fall,
your dayes and nights provisions, and
pro-

protections; for all power is his; and honour him to whom all power is given.

CHAP. IX.

Shews, Pos. 2. *That Kings reigne by Christ.* 1. *They are or are not by him.* 2. *He blesseth or blasteth them in Government.* 3. *What wisdome or power they have, they cannot put forth without him.* 4. *Continuation and succession is from him.* 5. *Bad Kings as well as good, are from him. Uses for Instruction and Exhortation.*

CHrist hath all power, as we shewed in the former Chapter; and as he hath all, so he *gives all*: Its his glory to communicate; he hath of the best, and he giveth of the best. All Kingly power is given to him, and he gives all power to men: whence followes this second Position.

Pos. 2. Kings reigne by Christ.

The Kings of the Earth, they reigne by Christ; this is set down in so many words. Pro. 8. 15. *By me Kings reigne, and Princes decree justice. v.* 16. *By me Princes rule and*

Prov. 8. 16.

Nobles, even all the Judges of the earth observe three things from those words. That the several ranks of Governours from him, both the supreame and the subordinate Magistrates; not onely *Kings* & *Princes* also rule by him; not only *Kings* and *Princes*, but *Nobles* and *Judges*. 2. I observe in the highest act of power that Kings and Princes put forth, that therein they are but *Christs* Substitutes. To make Lawes and Decrees, to decree that which is right and for publick good, is one of their highest and most noble acts of power; but that they can not doe without him. I observe third, That the particular execution, as well as the decree, is from *Christ* to bring down this or that Decree, or Law, to this or that person or case; the application of the Law to those whom it doth concern, even this is from *Christ*; for all the *Judges of the earth are by him*: *Judices sunt inter litigantes jus dicunt*: Judges are they that declare what is Law among them that are at variance; and these Judges and their sentences are here referred to *Christ*: you will more fully apprehend this Position by the five passages following.

For 1. They are, or are not, by him:

1. *That Kings are, or are not by him.* They have not onely their being from him as they are men, but as they are Kings, as they are *Kingly men*: he sets them

and then they are Kings; and pulls them down, and then they are as other *common men.* 1 *Sam.* 15. 1. *The Lord sent Samuel to annoint Saul to be King of his people*; there he is set up, there he is a King; but *v.* 23. *because thou hast rejected the word of the Lord, He hath also rejected thee from being King*; there he is pulled down. *He gave the Kingdome, power, and strength and glory to Nebuchadnezzar, made him King of Kings, Dan.* 2. 3. But he un-kings him, yea un-mans him too. *Dan.* 4. 25, 31, 32. *O King Nebuchadnezzar, to thee it is spoken, the Kingdome is departed from thee*: there he is un-kinged, and *v.* 32. *They shall drive thee from men, and thy dwelling shall be with the beasts of the field*: there he is un-manned. He annointed *Hazael* King over Syria, and *Jehu* over Israel, 1 *King.* 19. 15, 16. Yea all the Kingdomes of men are solely at his disposal, *and he giveth them to whomsoever he will, Dan.* 4. 32.

2. *He either blesseth or blasteth men in the worke of Government.* Upon Him is first, and *resteth* the *spirit of wisdome and understanding, of counsel and might, to judge and reprove with all. Isa.* 11. 2, 3. and *Dan.* 2. 21. *He giveth wisdome to the wise, and knowledge to them that know understanding*: and again, *Dan.* 4. 16. *Let his heart be changed from mans, and let a beasts heart be given to him*: When *Saul* was annointed King over Israel, 1 *Sam.* 10. *v.* 16. Its said

2. Christ blesseth or blasteth in government.

of him, *Thou shalt be turned into another man*, and *v. 9. God gave him another heart*. He doth not say a new heart, a holy heart, but *another heart*; a heart differing from the heart he had while he was a private person: then he minded his fathers Affairs and family-occasions; but now he has another heart, a heart for government, a heart for publicke affaires and their management. *Jesus Christ* divides wisdome and folly among the Grandees of the world. *Solomon* was the wisest Prince that ever was: But his sonne *Rehoboam* was not so, he was but a little removed from a foole, *Eccles.* 10. 16. They are men, or children, according as he makes them.

3. Kings cannot put forth their power without him.

3. *What wisdome and power they have they cannot put forth without him.* Sometime they appeare stronger then men; and other time weaker then children: Now none so wise as they, and by and by none so fooliſh; and all according as *Christ* enlargeth or contracteth them. They assume power to make, or unmake, to establish, or null Lawes; but sure they are wofuly out, if they leave him out. Grant they are the *high* ones, yet sure he *is higher then they*: we deny not but they have an Image on them, that makes them better then other men; but still they are *but men*, and he is better then they: It is his prerogative to be ὁ Νομοθέτης, *The Law-giver*

giver, Jam. 4. 12. and he gives law to them, and they cannot without him, lay law on their people. He is *one*, there is *one Law-giver*, and the onely one, there is no more; They cannot make Laws without him, but he doth without them: Let their hearts meditate high and great things, yet their *hearts are in his hand, Prov.* 21. 1. *and he turns them as seemeth him good.*

4. *Their Continuation and succession is from him.* 1 *Sam.* 15. 28. *The Lord hath rent the Kingdome of Israel from thee this day, and hath given it to a neighbour of thine that is better then thou.* This *Solomon* acknowledgeth, 1 *King.* 3. 7. *Oh Lord my God, thou hast made thy servant King instead of David my father.* How much of King-craft is laid out to settle and perpetuate governments on heires and successors? but how little can this pretend to, without *Christ*? *Dan.* 5. 26, 27. He is the great *Numberer*, and *Ponderer*; *Belshazzars* Kingdome was *numbered* and *finished*, *he was weighed in the ballance and found wanting.* This King *David* knew well, 2 *Sam.* 5. 12. He perceived (not that men so much, nor that *Joab* or *Abner*) but *that the Lord had established him King over Israel.* Hence is that conclusion from wise *Daniel, Chap.* 2. 21. *He changeth times and seasons, he removeth Kings, and setteth up Kings.*

4. Continuation and succession is from him.

Bad Kings as well as good, reigne by Christ.

5. *Bad Kings as well as good reigne by Christ*: Christ had in especial manner the visible administration of the Kingdome of *Israel* and *Judah*, and their Kings were anointed by him; but how few good among them all? Now because this may seeme a hard saying, give me leave to open it in these sixe passages.

Good men may be bad Kings.

1. Good men may be bad Kings; the grace makes them good; but its the gifts and the acting of them fits them for their Kingship. *David* was a good man, *a man after Gods own heart*; but when out of pride *he numbered the people*, in that he was no good King; for it brought a plague upon them, 2 *Sam.* 24. *Hezekiah* was a good man; but in vaine ostentation, shewing the Ambassadors of the King of *Babylon his Treasure*, in that he was no good King, 2 *King.* 20. *Asa* was a good man; but when he *imprisoned the Seer, and oppressed some of the people*, in that he was no good King, 2 *Chron.* 16.10.

2. The badnesse of Kings is not from Christ.

2. The badnesse of men, or of Kings not from *Christ*; though we say bad Kings reigne by him, yet we do not say, that badnesse is by him; we abhor the thought of making him the author of sin, who is the holy One of God. 1. All his *Commandements are right, his Statutes pure, his Law perfect*: there is not the least blot there to warrant any wickednesse: he bids all that which is contrary is commanded

ded: He commands no wickedneſſe. 2. Its far from the heart of Chriſt *to worke any* wickedneſſe in their hearts; you muſt father your ſin ſomewhere elſe; *Chriſt* will never own it; accuſe, accuſe, (as you have juſt cauſe) your ſelves, your wicked corrupt natures, but you muſt acquit him. 3. Neither doth *Chriſt* ſtirre up unto any wickedneſſe; his ſpirit is a holy ſpirit, and no inviting or encouraging men to ſin comes from that ſpirit.

3. Though he is no cauſe of their badneſſe, yet they could not *be*, and ſo not be *bad*, but that he ſuffers it: If it were the abſolute Decree of God that there ſhould be no bad men, nor Kings, ſure there ſhould be none: Its impoſſible any thing ſhould be *ſo* againſt his will; for then he were not happy in himſelfe, and ſo not God; But ſurely all grant its his will to ſuffer it, to permit it to be; and is there not ſomething more? though ſin be evil; yet is it not good that ſin have a being? God would not ſo much as ſuffer ſin in the World, but that he knows how to produce good out of it; and may not he will the production of good? and is it not to worke like himſelfe to bring good out of evil? *Gen.* 50. 20. *Ye thought evil againſt me* (ſaith *Joſeph* to his Brethren that ſold him) *but God meant it unto good, to ſave much people alive*: and when *Joſeph* made

3. Yet he ſuffers them to be.

known himselfe to his Brethren, *Gen.* 45. 5. he saith, *Be not greived nor angry with your selves, that ye sold me hither; for God did send me before you to preserve life.*

4. Christ is righteous in thus suffering them.

4. That *Christ* shewes himselfe to be righteous when Kings and Princes are wicked; He doth righteously punish sin with sin; *Ephraim is given to Idols, let him alone; and I will not punish your daughters when they commit whoredome, nor your spouses when they commit Adultery.* God may give places and power to wicked men and not grace; and then they will become more wicked, and fill up their measure suddainly. God may be angry with a people for their sin, and so give them a King in his wrath, *Hos.* 13. 11. *I gave thee a King in mine anger.* Gods anger is his justice, whereby he burnes against sin and what he gives in justice, is with respect to their sin: Now he gave them *a King in his wrath*; let that King be never so vile, yet God that gave him is righteous and righteous in that giving of him.

Hos. 13. 11.

5. Christ is gracious, as well as righteous.

5. That Jesus Christ is gracious, as well as righteous, and orders all the badnesse of Kings for good, *Acts* 4. 27, 28. *Herod and Pontius Pilate with the Gentiles and people of Israel are gathered together against Christ, but is to doe what Gods hand and counsel had determined before to be done.* Cyrus is a Heathen King and knows not God, *Isa.* 45. 4. *For Jacob my ser-*

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vants sake, and Israel mine elect, I have even called thee by thy name; and Isa. 44. ult. Cyrus he is my shepherd and shall performe all my pleasure; saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shall be laid.

6. Though all Kings reigne by Christ, yet Christ reignes much more in those who are good, then in those who are bad: He puts his spirit into *them* that are good, to make them good; he gives them the *spirit* of wisdome, *counsel*, and the *feare of the Lord*. He layes his Law upon them, and draws them forth in obedience to it. He stirres them up to what is good, and holds them on in that goodnesse. He gave *Solomon* wisdome to goe in and out before that great people; and he wiseth Princes for their places, and makes their actings acceptable both to God and men.

6. Christ reigns more in those who are good, then in those who are bad.

1. Kings reigne by *Christ*; It is not then so much their rich apparrel, their sumptuous Pallaces, their Royal attendance, that instamps their *Majesty* on them, as this, that they are *Christs creatures* for this World; they beare his Image of power and government on them, and that is their great Majesty: They are his ordinance, *Rom.* 13. reigne by him; and this subjects and keeps mens spirits under. Oh! thanke Jesus Christ that you have no more insurrections, a-

Use 1. For Instruction. Christ stamps a majesty on them.

gainst

gainſt thoſe in place and power; mens minds are it may be ready enough to breake out, but there is ſomething of *Chriſt* ſtops them.

2. To riſe againſt them, is to riſe againſt Chriſt.

2. We cannot riſe againſt government, but we riſe againſt *Chriſt*: Alas! who are they that be in power, but *men* like our ſelves, that we riſe againſt them? Nay but they have a Commiſſion, which we have not; a reſiſtance is not ſo much to them, as God. *Rom.* 13. 2. *is and always was good Scripture; Whoſoever reſiſteth the power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves damnation or judgement; wherefore you muſt be ſubject, not onely for wrath, but alſo for conſcience ſake, v.* 5.

Rom. 13. 2.

3. Aſcribe the good of government to Chriſt.

3. Aſcribe the good of government to *Jeſus Chriſt*; All their wiſdome, juſtice, mercy and goodneſſe, is extracted from him; when you eat of the fat, and drink of the ſweet, when you enjoy your houſes and lands, your ſhops and ſhips, your peace and plenty, exalt him for it. That you can lie down and riſe up, and walke abroad, its of his goodneſſe and ingrave his Name on it, and returne his praiſe to him.

4. A ground of patience under bad Rulers.

4. Do bad as well as good reigne by him? learne hence a ground of patience, and contentation: Nothing calmes the heart ſo much as to revolve things on God regularly. *David ſays Pſal.* 39. 9.

I was

I was dumb, and opened not my mouth, because thou didst it. When *Aaron* lost both his sonnes, that which made him hold his peace, was, that God would *be sanctified* and *glorified*; God had done it, *Lev.* 10. 3. That which made *Job* not to *charge God foolishly*, and kept him from the sin of impatience, it was, *that the Lord had given and taken away*; and the like was that in old *Eli*, 1 *Sam.* 3.18. when heavy things were denounced against him, and his house, he said, *It is the Lord, let him do whatever he please.*

5. How glorious is that *Christ* by whom Kings reigne? how poorely doth all their splendor resemble his glory? while they rule others, he rules them: Oh! that we could see him; he is not onely their governour, but their Maker; fall down and adore before him. They must bring in an account of their government, and you may appeale from them to him, as you heard before. He is most absolute, and by his Decree things are and shall be to eternity. How doth it greive Princes to feele old age come upon them? to be subjected to aches, paines and diseases, and that they and their honour must part, and lie in the dust? Oh! then admire, and for ever praise him whose *Kingdome is an everlasting Kingdome, and of whose government there is no end.*

5. Christ is more glorious then all Kings.

I shall conclude this Position with a word

word of exhortation to Princes, taken out of *Psal.* 2. 10.

Use 1. of Exhortation. Psal. 2. 10.

1. *To be wise* and understand by whom you reigne: away with your contesting against *Christ*, and fall in with his ends and interests; that will be your wisdome indeed; a single portion of wisdome should not content you; you are to study, and *to rule*; and a great deale of wisdome is required to a *little rule*: you have many snares and temptations in your places, and you need abundance of wisdome to guard you from those snares; you are to govern others, yea many others, as well as your selves: *Be wise now therefore O ye Kings.*

1. To be wise.

2. *Be instructed ye Judges of the Earth*: God hath his word and his rod for you, as well as others; and its wisdome to learn by both; *Deut.* 17. 19. you must *read to keep you humble, that your hearts be not lifted up above your brethren*; and if you heare not that voyce of the word, behold a speaking rod, and him that appointed it; Heare, *heare*, and *learn*, yea learn *righteousnesse*.

2. To be instructed.

3. *Feare*, feare before him: Its not below you O Kings; it will not argue a pusillanimous spirit to feare God. *Exod.* 18. 21. *Jethro*'s Justices were *able men, men* able for government, *yet fearing God*. The lesse you are under the feare of men, the more should you *walke in the feare of God*;

3. To feare.

God: This feare would be a sweet bound to your power and will: and trust God to make others feare you, while you reverence him.

4. *Serve with feare*: Oh strange! must Kings *serve*? yea sure, its not so strange as true: you are the *Judges of the Earth*, and therein his servants. Many controversies will come before you, and you are to decide them according to Law: encourage your selves in that thanklesse worke of judging, that its part of your service to Godward. 4. To serve.

Prov. 29. 4. *The King by judgement establisheth the Land; but he that receiveth gifts overthroweth it.* Let *Jehosaphats* counsel be acceptable to you, 2 *Chron.* 19. 6. *Take heed what you doe; for ye judge not for man, but for the Lord, who is with you in the judgement.*

You had need of good men about you, both in Court and Council: This was *Davids* resolution, *Psal.* 101. 6, 7. *My eyes shall be upon the faithful in the Land to dwell with mee; and he that walketh in a perfect way shall serve me.* It is recorded of *Ahaziah*, 2 *Chron.* 22. 3. that *he walked in the wayes of the house of Ahab; for his Mother a Daughter of Omri was his Counsellor to do wickedly.*

Kings must do right to others, they must relieve the oppressed; then surely they themselves must be far from oppression.

Ezek.

Ezek. 46. 18. *The Prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession.* Your great service lies in this, to be a terrour to evil workers, an avenger to execute wrath on the wicked, to scatter them, and bring the wheele upon them: but to encourage them that do well, that they may live a peaceable and quiet life, in all godlinesse and honesty.

1 Pet. 2. 14. Prov. 20. 26.

5. *Rejoyce with trembling*: You have your burdens, and so your joyes, more then others: You have your Gardens and Orchards, your Parkes and Pleasures, your Musicks and Recreations; we envy you not in these; much comfort may you have in them all; onely take in this Caution, *rejoyce with trembling*; you are never so apt to miscarry as in the height of your joyes. *Job* feared his sons when *Feasting*, and you know whose brand it is to Feast *without feare*, *Jude*, *v.* 12.

5. To rejoyce with trembling.

6. Lastly, *Kisse the Son*; kisse him with a kisse of love, *Osculo dilectionis*, and that with all sincerity: kisse him with a kisse of honour and obedience, *Osculo subjectionis*, as *Samuel* kissed *Saul*, 1 *Sam.* 10. 1. kisse him with a kisse of confidence, as here in the Text, *Blessed are all they that put their trust in him.* Kisse him with a kisse of Devotion, *Osculo Devotionis*; for he alone is worthy of all love, subjection, faith, and worship.

6. To kisse the Son.

CHAP.

Chap. X.

Opens the 3. Pos. That setting up of Government and Governours is for the good of the World. 1. *In that it keeps men in Order.* 2. *In that it gives propriety.* 3. *It promotes increase of what we possesse.* 4. *Brings in Peace.* 5. *It is set up when God fitts some, and brings in others to consent.* 6. *This is for the good of all ranks of men.* 7. *Good to them in their whole life.* 8. *That Governours due it is to be honoured. Uses.*

YOu have heard, that Kings reigne by Christ, and so are his creatures; Government is of his making, its his Ordinance, and so as it is from him, is good: None so good as *Christ*, and what he makes, that is also good; cannot be bad: hence followes your third Position. That

Pos. 3. Government is for the Worlds good. 1 Pet. 2. 13.

The setting up of Government and Governours is notably for the good of the World, Rom. 13. 4. *He is the Minister of God to thee*

ἀνθρωπίνη κτίσις.

thee for good. 1 Pet. 2. 13. its called *mans creature*, both becauſe its an Ordinance for man, for man as he is a reaſonable creature; and Secondly, Its an Ordinance wherein God acts and draws forth Reaſon to the higheſt acts and ends; its that which is in eſpecial manner for the good of man, of mankind; that will farther appeare in that,

1. It keeps the world in order.

1. Government is ſet up to keep the World in order; order is *Uniuſcujuſque rei debita collocatio*, the due ſetting of things and perſons in their proper place, and keeping them there. In an Army when every Commander is where the General appoints, and every Souldier in that ranke and file, where the Commander appoints, and accordingly moves, that Army is ſaid to be *in order*. Now Government doth that to the World, that order doth to an Army. Men are apt to be out of their due place and ſtation, and to move unduely; now government rightens them. We read a ſad Story, *Judg.* 17. 6. *There was no King in Iſrael, but every man did that which was right in his own eyes*; There was no King, but many Tyrants. Kings rule by law, Tyrants by will; and ſo do all rule where there is no government; and then every man is a Tyrant, his luſt his law, nay a Divel, *Homo homini dæmon*; Anarchy is worſe then Tyranny; better a bad govern-

ment

ment then none at all, *Ipsa quidem Tyrannis est tolerabilis præ Anarchia*, saith *Beza*. Tyranny is tolerable, when weighed with Anarchy: Now to take away this disorder, and to keep every man in his place, is government set up; for it is the application of rules of reason to things, times, and persons; It is an honest binding men to their good behaviour.

2. *Persons set and kept in order enjoy propriety:* Without government all things are common, and community makes a War of every man with every man; what is common is mine as well as his, and his as well as mine; and therefore if another enjoy that I like, if it cannot be divided, and I like and lacke it, I will fight for it with him, and so he with me: but government ends this War, and makes what was common before, to be proper now; what belonged to all before, to be peculiar to some now, and so prevents that War we now speake of: it divides unto every man his inheritance, and maintains him in it. It was Gods government that divided the Land of *Canaan* to the children of *Israel*, and gave them every one their lot; or else there would have been as much fighting among themselves about it, as there was to dispossesse the Amorite, the Canaanite, the Hivite, and the Perizzite.

Persons so kept, enjoy propriety.

3. *Government promotes the increase of*

3. Government promotes increase.

what we properly have: Interest is the which drawes forth all men; they will not sow to have others reape, nor build to have others possesse and dwell there: But let it be their *own*, and then they think no labour too much, no cost too great: what is every bodies, is no bodies; and Commons we see are wasted when inclosures which are worse ground are more improved. Government makes me call this, or that, my house, my land, my state; and being mine, I like and love it, and do what I can to improve it.

4. Protects our peace.

4. *Government protects your peace:* Pax *est tranquillitas ordinis.* You heard of order before, and now we tell you of the tranquillity of it, which is peace. What dismal stormes would arise in every Country, City, Town, and Family, about every mans Land, Dwelling, Trading, Estate, if government were not? It keeps us alive in our houses, and our houses furnished for our livelyhood: *A peaceable and a quiet life* is the great end of government; and if any breake in upon you to disturbe, and disquiet you, then government interposeth to protect, and defend you.

1 Tim. 2. 2.

5. When God fits some, and makes others consenting.

5. *The setting up of government is, when God makes some men able, and willing, to manage publicke affairs; and draws the spirits of others to consent and subject. As Jesus Christ ascended up into heaven to*

give gifts unto men, for the edification of his body, Eph. 4. 12. So, as King of the World, he is in heaven, and gives gifts unto men, for the government of the world. Some men we see are so weake that they cannot manage their own affairs with discretion; others are so strong that they can guide their own, and the affairs of others too: but *honos onus*, Honour is a burden; to care for others is a care with burden, and men love not to be burdened: It is therefore the goodnesse of *Christ*, so to temper and propose things to men, as to incline them to take such care and burdens on them. *This thing is too heavy for thee, thou art not able to performe it*, said *Jethro* to *Moses*, *Exod.* 18. 18. And *who is able to judge this thy so great a people!* was *Solomons* expression. 1 *Kings*, 3. 9. but *Christ* makes men both able and willing for government: But suppose they are never so able, and willing; how can they govern, if they be not called to it? I, but the same *Christ* that makes men able and willing to govern, makes others *willing to choose*, and subjecting to be governed: and he causing both these sweetly to concurre, sets up a Government. I confesse, I have wondered to see the subjection of Souldiers to their Captains, of Seamen to their Boatswains, and that to blows and bill-bows; if they should take head, its not their Captain

or Master could withstand them: and why do they not? truly its because *Christ* by his ordinance of government awes their spirits.

6. This is for the good of all ranks of men.

6. *This is notably for the good, not of some, but of all ranks of men*: high and low, rich and poor, learned and ignorant, good and bad. Government is of God, who is the chiefest good, and so most communicative, most good to others; and therefore those who are imployed about this worke, are called *Dij Terrestres*, Earthly Gods. I have said *you are Gods*. It notably commends government to us, when it is so extensive in its goodnesse. All mens good is so interwoven in it, that *it* cannot be obstructed, but all men will suffer in that obstruction.

7. In their whole lives. Βίον διάγωμεν.

1 Tim. 2. 2

7. *Government is extensive not onely to all men, but to all men in their whole lives*; and this I take from that passage in 1 *Tim.* 2. 2. *That we may lead a quiet life*. Where I observe two things. First, that matter of life and death is wrapped up in government. And Secondly, that the good of government is not onely in some times and passages of life, to all ranks of men; but in the *whole course* and series of passages in our whole lives, and most eminently in the matters of highest concernment, as its there added, in all godlinesse, and *gravity*; for so the word σεμνότητι, translated honesty, properly signifies

we have protection of our being from government, that we might be much in godlineſſe; and next to godlineſſe, we muſt be *grave*, carry our ſelves ſo, as may juſtly clame an eſteeme from thoſe we converſe withal.

8. *There is certainly honour due to ſuch who are ſet up for government.* Rom. 13. 1. They are the *higher powers*, ἐξουσίαι ὑπερέχουσαι and *v.* 3. they are *the Rulers*, οἱ ἄρχοντες, yea and *fathers* too, and therefore muſt be honoured; God never intended them their duty without their dignity: nor did he appoint a ſmall portion of honour for them; we owe reſpect one to another, and we mutually give and receive honour one of another; but honour to Governours muſt be more; they muſt have that and ſomething more: as they are publick perſons, they muſt have *publick honour*, and as they are for good of all, ſo *all* muſt honour them. This is that which we are commanded, Rom. 13. 7. *Render to all their dues; Honour to whom Honour belongeth.* Honour is their due, and you wrong them if you give it not; and you oblige them for your protection, when you give them their honour.

8. Honour due to governours.

1. Take notice hence that God is a *faithful Creator*, as well *as a merciful Redeemer*. He hath everlaſting love to guide his choſen ones to eternal life; and he

Uſe 1. for Inſtruct. 1. God is a faithful Creator.

hath common love to govern the World. When you enjoy the ſweet and good, the peace and plenty of government, we deny not but you ſhould look to theſe that God makes uſe of to hand thoſe good things by; but your thoughts are not to reſt on them, but to mount higher; own the inſtrument, but honour more the prime effieient: are your Governours good? remember him that makes them ſo; do you receive good under them? Oh! be ſure to eye the hand whence it comes: God extends the good of government to unreaſonable creatures as well as unto you, and to you the more in and by them. There is more improvement of the creatures, both of Sea and Land where government is, then where its wanting: witneſſe the condition of our Brethren in *New England* compared with that of the Natives there; who receive little of the good of creatures, which God gives our precious Brethren to enjoy with abundant comfort.

2. Governours need abundance of wiſdome, and publickneſſe of ſpirit; for they are ſet up for the good of the World. The world was not made for them to pompe and pallace in, to hunt and progreſſe in; but they are made for the world, and ſhould be for the good of it. Nothing is ſo croſſe to a ſpirit of government, as a low ſelfiſh-ſpirit. Worthy

2. Governours need wiſdome, and publick ſpirits.

and honourable Governours, you had need ſtudy and pray, obſerve and pray, take counſel and pray; much, very much lieth upon you, even the good of *all* under your government; which the Lord bleſs you to conſider of and effect.

Is government for the worlds good? then give me leave to exhort you to anſwer the good you receive. Uſe 2. Exhort.

1. By highly eſteeming them that are *over you in the Lord*: they are for your good, and you ought ſo *to eſteeme them*. 2 *Sam.* 18. 3. the people there cryed out, *Thou art worth ten thouſand of us*. The Law required a man ſhould reverence *his Mother*, *Lev.* 19. 3. how much more thoſe who are *fathers of their country*, *Patriæ patres*, Patriots indeed. How doth the Church lament, *Lam.* 4. 2. The *breath of our noſtrils*, *the annointed of the Lord was taken in their pitts*; and thoſe are branded for *ſons of Belial* that deſpiſed *Saul*, and brought him no preſent. 1 *Sam.* 10. 27. They *walke after the fleſh in the luſt of uncleanneſſe that deſpiſe government*, 2 Pet. 2. 10. 1 To eſteeme them highly.

2. Make honourable mention of them: in the ſame place, they are reckoned *preſumptuous and ſelf-willed who feare not to ſpeake evil of dignities*. *Exod.* 22. 28. *Thou ſhalt not revile the gods, nor curſe the Ruler of thy people.* I could heartily wiſh that men would not think their tongues their own, but ceaſe from this curſing, and reviling. 2. Make honourable mention of them.

viling. When *Joseph* was Governour of *Egypt*, his brethren call him *Lord*; and surely we should not speak slightly of those from whence we expect our publick good and protection: How unreasonable is such railing? it onely foames out your own discontent, and tends to boile up an undue rage in them that hear you; it profits not them that be over you, but rather exasperats them against you, and turns those thoughts that should be for you, against you.

Gen. 42. 10.

3. To speak to God for them.

3. Let me exhort you to speak to God for them. 1 *Tim.* 2. 1, 2. Its the Apostles exhortation there; he well knew how backward we would be unto it, and therefore he saith: *I exhort* and that with a πρῶτον πάντων, *a first of all*, and marks his variety of expressions; *Supplications, Prayers, Intercessions*, and *giving of thanks, must be for all in authority*, and *all little enough*: did you know their duties and their difficulties, you would not cease praying for them, *v.* 2. Its *for your good, that you may lead a quiet life*; *pray* you more, and they will rule better: It may be they had not miscarried so much, nor so often, if you had helped them by your prayers. *v.* 3. *This is good and acceptable in the sight of God our Saviour*; and no marvel since they are those that he sets up for the good of the World. Happly *they* are not so good as *they* should be, neither

1 Tim. 2. 1, 2.

neither are *you*: but be good in this, to pray to make them better. They were bound to pray in *Pauls* time, when you might reckon so many Magistrates as there were, so many were their enemies: and are we not more bound now, when our Magistrates are our friends? God hath not dealt so with other Nations, nor with us in this Nation heretofore. Never was there a Magistracy that did openly and professedly engage for the good of all that truely feare God, as now there is. Oh! cover their infirmities in love, and pray for them; for they beg your prayers. *Cyrus* inserts it into his Decree, *Ezra 6. 10. that they might pray for the life of the King*: and I am confident that nothing would be more acceptable then your fervent prayers: and let them never want them.

4. To submit to every ordinance of man.

4. *Submit your selves to every ordinance of man, for the Lords sake.* All men desire to rule, but few know how to submit: God sets them to order, and our duty is to be under their ordering: It is possible some of their ordinances may crosse our particular interests, and our spirits; shall we therefore not submit? it may be for a publick good that they decree; and if they order so, they doe their duty, and our duty is to submit, though it be our particular losse. If we would look up, and consider for whose sake

ſake we are to ſubmit, it would much relieve us: *Its for the Lords ſake*; the Lord requires our ſubmiſſion to them: for *his ſake* ſubmit: it may be your ſpirits riſe when you think of the men you are to ſubmit too, and that the time was, that there was not ſo much difference between them and you, and you little thought to be ſo at their commands: I, but know, its to *God* more then to them; and I hope it will be no hard thing to ſubmit to him; to God.

5. To ſerve in perſon & purſe.

5. Laſtly, teſtifie your thankfulneſſe for the good you enjoy, by your ſervice both in perſon and purſe, as occaſion may call you: boggle not at the word ſervice, they ſerve you more then you ſerve them. The greek Proverbe is true, εἷς ἐστι δοῦλος τῆς οἰκίας ὁ δεσπότης, there is one ſervant of the houſe, and that is the Maſter: their government is but an honourable ſervice; and will you not ſerve them that ſerve you. Grumble not too much at publick Taxes and Impoſitions; governments cannot be carried on without them; they contribute what is more precious for your ſafety, then you doe for their government. *Rom.* 13. 7. *Render to all their dues: Tribute to whom Tribute is due, Cuſtome to whom Cuſtome.*

CHAP.

Chap. XI.

Unfolds the fourth Position, That Governments are apt to change; wherein is set down. 1. *Governours change by death, or other wayes.* 2. *Forms of Government change.* 3. *People change.* 4. *Lawes change.* 5. *Leagues and Trade change.* 6. *Christ makes change by his judgements and providences. Uses.*

WE should be too bad, if we did not acknowledge the good of Government; but withal we should be too foolish if we ranke not that good in its due place. Governments are good, but still they are creatures; and all the goodnesse of creatures is mutable. Hence this fourth Position.

Pos. 4. Government is apt to change.

Governments and Governours, being creatures of this world, are apt to change. Governments are Gods Ordinance, and so shall stand, but stand as creatures, and creatures of this world, and so as the World, changeable. Its the transcendent property of *Christ* to be unchangeably good, creatures not so; and this

this will be manifeſt many wayes.

1. Governours change. 1. Governours change by death, or in their manners: They are men as well as others; and ſo come under that Statute law, wherein *all men are appointed once to die*; *Their breath is in their noſtrils*, and if God caſt it out, all their power on earth cannot retaine it. Nay ſometime by their luxury, riot, and intemperance, they dig their own graves, and ſhorten their lives; nay ſometime they die while they live, either depoſing themſelves, or elſe being depoſed by others from their government, and ſo they out-live their pompe and power. Now the change of Governours makes great change in governments; what troubles have been in the vacancies of Princes, and what turmoile about Succeſſors? but ſuppoſe they live, yet they may change their manners: How good are many at firſt, and how bad at latter end! 2 *Chron.* 24. 2. *Joaſh did what was right in the ſight of the Lord all the dayes of Jehojadah; but verſ.* 17. *and* 18. *when he was dead he hearkened to the Princes of Judah, and left the houſe of the Lord.*

2. Forms of government change. 2. Manners and Forms of government as well as perſons are liable to changes; *Iſrael* was firſt ruled by *Judges*, then *Kings*, then by *Strangers*. Rome, *Roma ſepticollis*, ſeven-hilled Rome, more various in

in her government, then hills: witneſſe their Kings, Conſuls, Dictators, Emperours, &c. How oft doth Soveraigne power change, from One to more, and from more to One again? and the change happily not from what is unlawful, to that which is lawful; but from what is leſſe convenient, to what is more. I think not government by a *King* to be unlawful, nor yet the government by a ſingle perſon and a Parliament. We in our dayes have ſeen much in this, therefore I ſhall adde no more.

3. People change in their Mindes, Manners and Conditions. In all government, there muſt be ſome to be *ruled*, as well as ſome *to rule*; and if either change, it hath a great influence in the government. The people are the body to be governed, and you know its *mobile vulgus*, an unſetled, changeable body: How oft do they commend and cry up ſome for government, and by and by deny them? now, none ſo worthy, ſo deſirable; anon, none ſo unfit as they; Now, they fall down and adore their wiſdome, valour and ſucceſſe; and afterward riſe up againſt them, and would if they could, trample on them. 1 *Kings* 12. 1. *All Iſrael come to Sechem to make Rehoboam King*, but a little after, *v.* 16. *they ſay, What portion have we in David? neither have we inheritance in the ſon of Iſſe.*

3. People change.

To

To your tents oh Iſrael; now ſee to thine own houſe David: And as they change in their minds, ſo in their manners and condition; they grow worſe and worſe, in gluttony, drunkenneſſe, in pride, malice, uncleanneſſe and revenge; yea they may grow poorer, more idle, and ſo more needy.

4. Laws change.

4. Change of Governour, Governments and People, produceth the change of Laws. Governours look on the legiſlative power, as their higheſt; and therefore to hold out their place, they make Acts and repeale them; they vote and unvote again, ratifie and null Ordinances, and that ſometime upon grounds of reaſon. *The ſafety* of the people is, and ought to be, the *Supreame Law*. Now when people do thus change, it may be neceſſary to change the Laws, that ſo their ſafety may be provided for.

5. Leagues and Trade change.

5. Nations change in their League and Trade; They are in with one Nation, and out with another, and ſometime in and out with the ſame Nation. *David* he was friends with *Nahaſh* the King of the children of *Ammon*; but when *Nahaſh* was dead, 2 *Sam.* 10. *Hanun* the ſon of *Nahaſh* and *David* fall out. *Rev.* 18. 3. There was a time when the *Merchants waxed rich*, but *v.* 11. the *Merchants of the earth ſhall weepe and mourne over her, for no man buyeth their merchan-*

diſe

dise any more. Trading is sometime sick, yea dead, and men complaine they have nothing to do; another time it grows quick, and they have great returns.

6. *Jesus Christ* the King of Nations, he by his great judgements, of Sword, Famine, & Plague of Pestilence, makes great changes: Governments are apt enough to change of themselves; but how much more when Christ comes to deale with them? *Ezek.* 14. 13. *God breakes the staffe of bread, and so cuts off man and beast from it*; or else, *v.* 17. *He brings a Sword upon the Land, or sends the Pestilence, v.* 19. *and pours out fury* upon the Land in blood, to cut off from it man and beast. What woful alterations are there, and have there been in *Germany* by these means? Cities laid waste, and become ruinous heaps by a prevailing enemy; how many Families swept away with the plague, and the living scarce able to bury the dead?

6. Christ changes them by his judgements on them.

1. If Governments; surely lesse bodies, such as are Towns, Villages, Families, are not freed from such changes; how many Families have we seen up and down, rise and fall! yea many great houses desolate, and contemptible ones exalted. Oh that we were wise to make our Families little Churches, our dwellings habitations of righteousnesse, and receptacles of poor distressed ones; it may be the Lord might lengthen out our tranquillity,

Use of Instruction. 1. Surely, lesse bodies will change.

quillity, build us up, and not destroy us.

2. See the creatures vanity.

2. Learne hence the vanity of the creature, and of all conditions here beneath: why should we set our hearts on that that is not, or may soon prove otherwise then now it is? *Isa.* 2. 22. *Cease, do cease from man whose breath is in his nostrils, for wherein is he to be accounted of?* It is *better to trust in the Lord, then to put any confidence in man*; *It is better to trust in the Lord, then to put any confidence in Princes.* Let me now adde a word of Exhortation.

Psal. 118. 8, 9.

Use 2. of Exhort.

1. To governours to look after true wisdome and righteousnesse.

1. To those who have the Government upon their shoulders, to look after true wisdome and righteousnesse as their establishment: that which goes to make up pride and lust, will surely moulder, that which is wicked and oppressive will downe with a vengeance. Equity and sincerity are the best poyze and ballast for your tumbling frames: your mountains are but weake, and your foundations unsetled. *Psal.* 73. 18. *Surely thou didst set them in slippery places, thou castest them down to destruction.* Is it not best for you to draw nigh to God, the unchangeable One, to cry to him, to lift up your souls in secret, to draw down that stability from heaven which cannot be found upon earth?

2. To be little in their own eyes.

2. How little and low should you be in your own eyes? think not your *moun-*

tains

taine so strong, that you can *never be moved*, when as your government carryes that in the frame and make of it that is apt to change; you or your people, their condition, or your condition may soon alter; your confederates may prove enemies, and your trading passe to others; you stand now, but how soon may you fall? others may fall and rise; but if you fall, how hardly will your rising be? Men of low condition cannot fall much; but dangerous is their state that are in high place; *Facilis descensus*, descent is easie, but its hard to get up again.

3. It may exhort us all, To have our treasures and hearts in Heaven. *Sursum Corda. Arise, arise*, for *this is not your rest.* How readily should you take leave of that that is going from you, and you cannot stay it? τὰ ἄνω φρονεῖτε, *Col.* 3. 2. *Set your affections on things that are above, and not on things on the earth*, is the Apostles counsel; and if you will be following and seeking, he tells us what it should be, 1 *Cor.* 14. 1. *follow after Charity, and desire spirtual gifts, that ye may edifie one another.*

3. To have our Treasures in Heaven.

4. Cast off those thoughts and passions as unreasonable, that storme and quarrel at these alterations; Its your wisdome contentedly to submit to that which your bustling cannot remedy. We read of one, who when it was told

4. Cast off quarrelling passions at these Turns.

him that his childe was dead, answered, *Scio me genuisse mortalem*; I know I begat a mortal. When suddain and great alterations present, cease to wonder; what is rivetted in the nature and composition of things, will not out; sparks will up, and stones will down, and so will Kingdomes.

5. Contend that the change may be for the better.

5. Lastly, let us all in the feare of God contend, that since governments are apt to change, and alterations will be: Oh! contend that they may be for the better. How desirable are the conversions of a State and Nation? from Pride to Humility, from Vanity to Gravity, from Ungodlinesse to Holinesse, from Oppression to Releiving the poor; I, those would be happy Changes indeed, and such as would conduce to our prosperity.

CHAP

Chap. XII.

Opens the fifth Pos. That Kings abuse their power; for, 1. They serve themselves more then others. 2. They turne their power that should be for the good, to the hurt of others. 3. It was against Christ in his person. 4. It is against Christ in his interest. 5. Its given up to Christs enemie. Uses.

WE have heard that Kings reign by Christ, and that Government is set up for the good of men: But now we come to shew the unhappy inversion of power againg *Christ*, and of government against those for whose good it was intended. Hence your fifth Position.

Pos. 5. Kings abuse their Power. Gen. 10 10.

Kings and Princes have in all Ages grossly abused their power. The first King we read of is *Nimrod*, *Gen.* 10. 10. *His Kingdome began at Babel:* but what was he? *v.* 8. He was a *mighty one*, thats true; Kings are mighty ones, but where? in *the earth*, and for the earth; for earthly and sensual things, *v.* 9. *He was a mighty*

one, but a mighty Hunter; not so much of beasts as of men. *Saul* was the first King of *Israel*; and what he was we all know. Now that they have thus abused their power, I shall shew these five wayes.

1. They serve themselves more then others.

1. They serve themselves more then others. Government and Governours you heard was set up for others, and their good; and to turne it to one person, or family, is a palpable abuse: How sad is it when their double portion of these outward things which should enable them to be more useful and beneficial to others, is imploy'd and laid out mainly to gain friends and servants to their own lusts and interests? Those who have been most popular, pretending love to their Country, how wickedly have they interwoven their self-interests? when they have good successe in publick enterprises, how do they sacrifice to their own nets, applauding their own wisdome and power? You shall finde them sometimes affable and courteous; but is it not to inhaunce love and power to themselves, by the repute of their wisdome, birth and eloquence? *Ingeniosi sed nequam; facundi sed malo publico*: witty, but wicked; eloquent but to publick damage; and thus they abuse their power by their corrupt self-seeking. 1 *Sam.* 8. 11. Its said, *He will appoint for himself*: *He*, that is *Saul*, and such as he was, will appoint for themselves;

selves: But *David* who was *after Gods own heart* (in government as well as other wayes) and those who be like *David*, they, they I say, will not seek themselves but the good of others: and now (methinks) I finde my hope enlarged for those who sit at the sterne of this Common-wealth, that they being eminently and remarkably raised up by God, will seeke the honour of him who thus raised them.

2. They turn their power that should be for the good, to the hurt of others. God never intended power to oppresse; power to crush the weake and innocent, but to help and releive them: But I would daily observation and experience both in this and former ages did not proclame the miserable abuse of power. Read over your Chronicles, and there you will finde that made good which was spoken by *Cato Censorius*: *Reges omnes esse de genere bestiarum rapacium*, All Kings are akin to ravenous beasts, who prey and devour; they are great in power, and powerful in oppression. 1 Sam. 8. 13, 14, 15, 16, 17. *They shall take your Daughters, your Feilds, your Seed, your Servants, your Sheep*; and what is this taking, but unjust taking? and unjust taking is oppression, and oppression an abuse of power.

2. They turn their power to the hurt of others.

3. The greatest powers were against

3. The Powers were against Christ in his person.

Christ in his person, while he was upon earth, *Acts* 4. 26. *The Kings of the earth stand up, and the Rulers are gathered together against the Lord, and against his Christ.* No sooner was Christ born, but *Herod* seekes his life, and he is faine to be carried into *Egypt*; when he comes forth to preach, and work miracles, the Scribes and the Pharisees, and the Rulers of the people set against him, call him *Beelzebub the Prince of Devils*; and though he professed *his Kingdom not to be of this world*, but came in a low emptied condition; yet he is held forth as an enemy to *Cæsar*, *Joh.* 19. 12. *If thou let this man go, thou art not Cæsars friend*; and so you know how he was condemned and abused by *Herod* and *Pontius Pilate*. Thus was government turn'd against him who set it up.

4. They have been enemies to Christ his people.

4. Kings and Princes have been bitter enemies against Christs interest and people. When Gods *Israel* was in *Egypt*, *there arose a new King*, *Exod.* 1. 11. that set *Task-masters to afflict them with heavy burdens, that their souls served with rigour.* Burdens, Taxes, Masters, Hardship, Servitude is the best that Kings can afford the *Israel of God*. When they come into *Canaan*, *Sihon* King of the Amorites, will not suffer them to passe thorow his border, but gathers all his people to fight them. The Kings of *Jerusalem*, *Hebron*, *Jarmuth*, *Lachish*

Lachish and *Eglon* made war with the Gibeonits because they made peace with *Israel*. *Josh.* 10. 3. It was *Jeroboam the King*, the son of *Nebat that sinned, and made Israel to sin*, 1 *Kings* 14. 16. And against whom were all those bloody persecutions under the Heathenish Emperours, but against the Christians, the servants and worshippers of *Christ?* If any evil befel them, they make the Christians the cause of it; and then, *Christianos ad Leones*, carry these Christians to the Lyons, let them devour them: it was enough to make a man guilty if he were a Christian: *Bonus vir Caius, sed Christianus*; *Caius* was a good man, but a *Christian*; and thus is power inverted against *Christ* and his interest in his people.

5. They give up their power to the beast.

5. Kings and Princes give up their power to Christs enemie; can there be a greater abuse? *Rev.* 17. 17. The *ten hornes*, the ten Kings of Europe, *they agree and give their kingdom to the Beast* to receive laws from his lust, and to serve his designes. *Rev.* 16. 14. *The froggs which are the spirits of Devils, goe forth to the Kings of the earth*; and *Rev.* 17. 2. *The Kings of the earth commit fornication and are drunk with the wine of the great whore*: and thus you see power abused.

Use of Instruction. 1. See the ground of the turns upon Kingdomes.

1. See here the foundation of turnes and changes upon kingdomes and governments; they are departed far from

their right ends, become corrupt and abominable, so that the Lord cannot suffer them. Are these the powers that I set up (saith God)? did I ever intend they should be against me and mine? did I set them up to pride themselves in their lusts, and to oppresse those that are better then themselves? Surely no. *I will now arise saith the Lord, and overturn, overturn, overturn them*

2. Kings little deserve the name of Holy.

2. See how little they deserve the name of Sacred Majesty, who were so profane and mindelesse of holy things, that keep up Religion not out of conscience, but custome, not that God may have his homage and men Gods blessing; but out of State-policy to keep men in awe; how grosse flattery is it, both of dead and living, to count their memory blessed, who were so crooked and cursed in their courses?

3. Judge no cause by great followers. Joh. 7. 48, 49.

3. Judge not of men or causes to be good, by the greatnesse of them that own them and follow them. When Christ was in the world, *Joh.* 7. 48. the question was, *Have any of the Rulers or Pharisees believed on him?* any of your great wise men? No, I warrant you, they know better, they are more wise then so: v. 49. but *this people*, this poor people, giddy people, nay *cursed* people *that know not the Law*; *Luke* 23. 35. *The Rulers derided him*, and *Luke* 24. 20. *Our chiefe Priests and*

and Rulers delivered him to be condemned to death, and to be crucified. You must not make the great ones of the earth your example; for then you will follow wickedness.

4. Undeceive your selves about the true value of earthly powers: The Trappings of power are not so good as we count for, because power it selfe may be so soon and grosly abused: Grace, grace, is most desirable, which is proper and active to correct these abuses, and cannot serve to these wicked inversions.

4. Learne the true value of earthly Powers.

5. Lastly, is it any undue inference, that seeing Kings have abused their power, to call upon those who take their places on them, to be circumspect, very circumspect? what hath been, may be again; what hath been abused, may be abused: Mistake me not; I am far from bespattering those whom I am bound to honour; surely Gods great deliverances, and his peoples blood, are fresh upon their hearts, and will raise up a redoubled consideration in them how to honour God and serve their present generation, in the management of publick affairs.

5. Let those that rule be circumspect.

CHAP.

Chap. XIII.

Proceeds to the sixth Pos. which shews, That abuse of power tends to the breaking of power; which is apparent. 1. *When those in power indulge their lazinesse.* 2. *When they take no account of under-Officers.* 3. *When they rule by will.* 4. *When they look not after execution of good Laws.* 5. *But are unjust. And* 6. *Sinfully conformable to neighbour Princes.* 7. *Undue enterposal in the things of God. And* 8. *Persecute those who are good. Uses.*

GOvernments you heard were apt to change; yea to change from good to bad, and from bad to worse, and that brings in a breach. Sin and sorrow are inseparable companions; if sin goe before, sorrow will follow after. To be clothed with power, is an honour; but to abuse power is a sin, and such a sin as will make way for ruine, desolation, and destruction. Hence your sixth Position.

The

The sins of Princes whereby they abuse power, carry a tendency with them to breake their power. All their power is from Christ, and all sin is against him; and surely he will never maintaine his own power in a way against himselfe. As Princes have power over other men, so they *sin* in that power; they sin as they are *men*, and they sin as they are *men in place, as Princes*. Now their *Princely sins* are those that break their Princely power; as thus.

Pos. 6. Sins of Princes break their Power.

1. Indulging of a lazie spirit, tends to break their power. They gladly accept of the honour, revenues and observance of their places; but transferre the care to others. *Corona curarum nidus*, A Crown is a nest of cares; they love the *Crown*, but will not undertake the *care*: They are too nice and delicate, they must not misse their meals, their naps, their sports, no not for a publick good. No wonder then if God cause *that* to passe from them, which they so put away from themselves; and make that over to others in the honour, which they long before made over to them in the worke and service.

As 1. A lazy spirit.

2. When Princes take no account of their Ministers, it tends to break power. I know its impossible Princes should performe all their duties in their own person: They have much lieth upon themselves,

2. Not accounting with their Ministers.

selves, and they have more to transferre to others; Its a wasting sin to put off what is inherent in themselves; and tis no lesse to transferre to others, and take no account of them. They must have their Ministers; thats granted; but their Ministers must be accounted with, or else all will fall: It keeps them in due awe and order, to think they must to an *audit*, give account of their stewardship. Places and justice will be bought and sold, publick treasures exhausted, publick negotiations slighted, and what care they, when they know they shall be let alone? How unworthily may men betray their trust, dishonour their Prince, and wrong the Nation, yea do it boldly, when they know they shall goe unexamined, and so unpunished? Princes devest themselves of their highest power by this neglect; and its just they should fall short of the reverence they expect in the hearts of those who are under them.

3. When will is Law, *Greg.* in Moral.

3. When will is Law, then down goes rule: *Non debet Princeps dominari sed Ratio*: The Prince that is the Prince in his will, should not beare sway, but Reason: Government hath no such enemy as self-willednesse; never do Princes lose so much of their power as when they exalt their will against Law; they think they gain, but then they lose most.

4. Nor executing good Laws.

4. Neglect of looking after the execution

tion of good Laws, much infeebles their power: Kings should be living laws, *Reges vivæ leges*, their carriage so regular, as to command imitation, and their care great to see good laws executed: Execution makes good Laws alive; and good Laws well executed, makes Kings live; for their power is advanced in their execution, and neglect herein is fatal and ruinous to them.

5. Injustice tumbles down Chairs of State, *Prov.* 16. 12. *The Throne is established by righteousnesse*: but *Mic.* 7. 3. Its *doing evil with both hands when the Prince asketh and the Judge asketh for a reward.* When that is acted which we read of 1 *Sam.* 8. 14. when the oppressed cry, and are not eased, when might overcomes right, its a woful victory, and such an one as they shall have no cause to triumph in; for *Christ* will cause them to vomit up all their sweet morsels, and to repent of their unjust dealings.

5. Injustice.

6. Sinful conformity to neighbour Nations doth no good. It displeased God and his servant *Samuel*, when the people cryed out *Make us a King*, 1 *Sam.* 8. 6. and the great argument was, *they would be like other Nations*: So verse 6. *Give us a King to judge us*; and verse 5. *Make us a King to judge us, like all the Nations.* When we conforme to their pride, their fashions, their excesse, their wantonnesse; will not this undermine us?

6. Sinful conformity to neighbour Nations.

7. Undue

7. Undue interpoſal in the things of God.

7. Undue interpoſal in the things of God will pull down the powers of men, God hath reſerved it for his own wiſdome, power and holineſſe, to give the Law of his worſhip; *His feare is not to be taught by the precepts of men*, or made good by their powers: The *patterne of the Tabernacle and Temple* is to be fetched from God alone; we are not tyed to waite for mens commands to ſerve God; they may make our ſervices to be more ſafe in the practice, but not more righteous in themſelves. Gods command is a ſufficient warrant, and its high preſumption for any to interpoſe therein, to corrupt or croſſe his ſervice.

8. Perſecution of the good and quiet.

8. Unjuſt perſecution, and proſecution of the good and quiet of the Land cracks authority. They are to be *terrour to evil doers*, and then their authority comes forth in the power of it; but they muſt not be terrours to thoſe that doe well, nor ſtrengthen the hands of the wicked, and ſad thoſe whom God would not have ſadded. This will never ſtabliſh any government. Chriſts intereſt is in his people; the beſt way for Princes to maintaine their intereſt, is, to fall in with Chriſts intereſt. His people are his *anointed ones, and they muſt doe them no harme. Zach.* 12. 3. *Jeruſalem is a burdenſome ſtone; all that burden themſelves with it, ſhall be cut in pieces, though all the*

the people of the world be gathered together against it.

1. See the cauſe of the great turns that have been among us: Former ages cannot parallel our ſtories; you know how God hath ſet up his Throne for Judgement, and called the great and mighty ones to the barre, and cut them off. And oh! that now theſe who yet remaine would turn their eyes hither, and ſee (though it be late firſt) ſee the *true cauſe* that cracked all former greatneſſe, and be humbled; confeſſe their ſins in their deſolations; and if they cannot ſee their ſins as croſs to God, let them abhor them as enemies to their own State. Oh! that they would accept of this counſel, *To breake off their ſins by righteouſneſſe, and their iniquities by turning to the Lord, that ſo (if poſſible) there may be a return of their tranquillity.*

Uſe 1. of Inſtruct. See the cauſe of our turns.

Suffer I beſeech you yet once more a word of admonition; the Lord make it precious healing balme to you.

Uſe 2. of Admonition.

1. Watch over your hearts in lawful things, *and with all keeping keep your hearts therein.* Its lawful ſurely to eate and drink; and for you to eate of the fat and drink of the ſweet, yea to feaſt your ſelves daily: But tis not lawful *to feed without feare, Jude 12. Eccleſ. 10. 16. Wo unto thee oh Land when thy Princes eate in the morning.* Its lawful to eate, but not to eate

1. Watch the heart in lawful things.

eate unſeaſonably; *Prov.* 31. 4. *Its not for Kings O Lemuel, its not for Kings to drink wine, or Princes ſtrong drink; leaſt they drink and forget the law, and pervert the judgement of any of the afflicted:* its not for Kings ſo to drink as their drinking ſhall make them light and frollick, ſo as to forget the law, the afflicted and their cauſe. *Math.* 11. 8. *They that weare ſoft cloathing,* μαλακοῖς φορέσασι, *wearing them daily, are in Kings houſes:* But we read withal, *Zach.* 1. 8. *I will puniſh the Princes of the Kings children, and all that are cloathed with ſtrange apparel.* If the ſoftneſſe of their apparel betoken a greater ſoftneſſe of their temper, it is not their being in Kings houſes ſhall ſave them from puniſhment. *Strange apparel:* Jun. *Indumenta alienigenarum:* apparel in imitation of ſtrangers, people of another Nation, when they frame themſelves into the garbe of a Conquering people, whether *Egyptian* or *Babylonian*, and teſtifie their ſpirit by their habit: *Omnes qui exoticis veſtibus levitatem animi prodebant. Druſius.* Such who betrayed the levity of their minds, by their phantaſtical apparel: *Probabile eſt,* ſaith *Calvin*, *Aulicos ſtulta affectatione mutaſſe veſtes:* Its likely the Courtiers out of a fooliſh imitation changed their garments. I would our Courtiers were not guilty of new-fangled faſhions, and gariſh garments, paintings and powder-

ing,

ings, spots of beauty, and naked breasts, opening their shop-windows as if their modesty were put to saile. You may questionlesse, sometimes relaxe your minde from your serious and weighty employments, and follow your Recreations and Pleasures: but take heed of being *lovers of pleasure*; that will make you *poor men*, *Prov.* 21. 17. and to be, μᾶλλον ἢ φιλόθεοι, *lovers of pleasures more then lovers of God*, will render you worse then poor, even wicked men: beware your pleasures be not your masters; for then you will serve *diverse lusts as well as pleasures*. *Tit.* 3. 3. *Malus si regat, servus est tot dominorum quot vitiorum*; One saith, If an evil man rule, he is servant of so many Masters as he hath vices. Look on the pleasures of the flesh as the bane of your spirits, and your Courtly pompe to be but so much pageantry: When *Agrippa*, *Acts* 25.23. is said to come *with great pompe*, its in the Greek, μετὰ πολλῆς φαντασίας, with a great phancy; great pompe is no more. Worthy is the record of that great and good Courtier *Moses*, *Heb.* 11. 25. who *chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* 2 *Tim.* 3.4.

2. Beware of covetous self-love, the canker of publick places. *Exod.* 18.21. The men there to be chosen Rulers, must be *hating covetousnesse*. When *Samuel* 2. *Beware of self-love.*

would deter the people from a King, 1 *Sam.* 8. 11, 12. He pleads, *He will take your sons for himselfe*, for *his* horsmen to run before *his* Chariots, to eare *his* ground, to reap *his* Harvest; its all *His*, *His*, *His*; wicked Princes pretend publick transactions and necessities, when the maine is to fill their own Coffers; they spare neither their own children, nor strangers, but exact their Customes from them, *Math.* 17. 25. But exceeding terrible is that of *Jeremiah* to such, *Jer.* 17. 11. *He that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole.*

3. *Exalt not your selves undely.*

3. Exalt not your selves undely, for that will bring you down. *Prov.* 16. 18. *Pride goeth before destruction, and an haughty spirit before a fall*: proud speeches, gestures, carriages, should be abhorred by you. Its one thing to keep a due distance, another thing to be proud: Its one thing to maintaine your place, and another thing to be haughty. It was the fault of good *Hezekiah*, that his heart was lifted up; but it was his great commendation, that he *humbled himselfe for the pride of his heart.* Be not wise in your own eyes, but give eare to the wisdome of the Ancient, and the petitions of the poor.

4. *Anger misbecomes you.*

4. Anger and malice misbecome any wise man, much more a Prince. *Iracundia brevis est*; Anger is a short madnesse, and malice

malice is illwill continued, and both should be banished from you. How famous was *Moses* for his government, and yet *the meekest man of all the earth? Perit judicium quando res transit in affectum*; you will lose your judgement when your affections are distempered, *Eccl.* 7. 9. *Anger resteth in the bosome of fools*; and folly should be far from them that govern. How ill did *Sauls* anger become him, when he calls *Jonathan the son of a perverse rebellious woman?* 1 *Sam.* 20. 30. and as little will it become Princes now.

5. Forget not the kindnesse of others to you, and your engagements and promises to them. Rulers must be *men of truth*, *Exod.* 18. 21. True in performing their promises. Its a brand on King *Joash* that he *remembred not the kindnesse that Jehojada had done unto him, but slew his son Zechariah. Prov.* 17. 7. *Excellent speech becometh not a foole, much lesse does lying lips a Prince.* Ingratitude, and unfaithfulnesse, is bad in any, but worse in a Prince, who have wherewith to reward good service, but do not.

5. Forget not others kindnesse to you.
2 Chron. 24. 22.

6. Look well that your Courtiers, and Counsellers prove not flatterers: Κόλακες Τοῦτ' κόρακες: flatterers are Crows, *Prov.* 26. 28. A flattering mouth worketh ruine. How many such mouthes are about great ones, and how much do they worke their ruine? 1 *Kings* 22. 12. All

6. Look that followers prove not flatterers.

the *Prophets* propheſied ſaying, *Goe up to Ramoth Gilead and proſper*: but that proſperity *was his death*, *v.* 37. *for the King died.* Its the unhappineſſe of great ones that they have few to ſpeak truth to them; men rather ſeeke to pleaſe the humour of great men, or to ſerve themſelves upon them, then to ſpeak plaine and faithfully to them.

CHAP. XIV.

Unfolds the ſeventh Poſition, That Princes being wicked, people grow wicked too; becauſe. 1. *The power and place of Princes, preſent wickedneſſe under another hue.* 2. *Then good Laws are not executed.* 3. *Then wickedneſſe is eſtabliſhed by a Law.* 4. *Becauſe then the Preiſts fall in.* 5. *People follow examples of great ones. Uſes.*

ALl ſin is of a ſpreading nature, and the ſins of Princes are *moſt* ſpreading; their ſins undoe their power (as you heard) I, and their *people* too, as appears in the ſeventh Poſition.

Princes

Princes being wicked, people grow wicked too, *Prov.* 29. 12. *If a Ruler hearken to lyes, all his servants are wicked*: he will not want those that will feed a lying, proud, uncleane humour in them. A wicked King makes a wicked Court, the Court infects the City, and the City the Country, and one Country another. Sin is an epidemical plague, and soon spreads the infection; and the strongest infection is from the highest powers as appears, Because,

Pos. 7. Wicked Prince, wicked people.

1. Wickednesse in men of high place is misrepresented to the people; it comes to them in another dresse, and under another hue then indeed it hath; people are so foolish to conceit all well that great ones do. *Joh.* 7. 48. *Do any of the Rulers believe?* they thought unbeliefe no sin, because the Rulers believed not. Pride in Princes is lookt on but as *Statelinesse*; their Luxury, living freely; their Wantonnesse, Court pleasure and merriment; and their Oppression, their prærogative: What we would abominate coming from meaner persons, we fall down and magnifie in them. We read 2 *Kings* 15. 36. *whatsoevor the King did, pleased the people*; and if he do wickedly, that will please them too; and they are ready to fall in with their wickednesse.

Reas. 1. Wickednesse in Princes comes in another dresse.

2. Wicked Princes leave Gods Law unexecuted, and wickednesse unpunished; and this layes the rains on the neck of the

Reas. 2. Good Laws are not executed.

peoples luſts; what are laws to them if not executed? who would not be during in ſin, when he can eſcape free? Under-Magiſtrates move according to the nature and motion of the Supreame: If his motion be irregular, theirs will prove excentrical; if the one ſell places, the other will ſell juſtice: None look after Magiſtrates, and they as little look to their unde-officers; and ſo, all wickedneſſe hath a free courſe.

Reaſ. 3. Wickedneſs is eſtabliſhed as by a Law. *Pſal. 94. 20.*

3. Becauſe we finde wickedneſſe *eſtabliſhed then as by a law*, and that opens all the fountains of helliſh deeps, and makes a deluge of ſin to drown men in. When wickedneſſe gets the Throne, and miſcheife is framed by a Law; then as it is *verſe* 21. wo be to the ſouls of the righteous, and the blood of the innocent: *Honor virtutis præmium*: Honour ſhould be the reward of virtue; but when it is miſplaced, and become the reward of villany, not virtue; when prophanation of holy times, and things, ſhall be uſhered in with *his Majeſties declaration* and book of ſports: now he is ſcarce a good ſubject reputed, that is not a good *dancer* an Ilſporter then. When roguiſh Stage-players ſhall paſſe as his Majeſties ſervants, who dares hinder the actings of their wickedneſſe? and will not people follow it faſter then they can act? yes, and it may be, out act them too? yes ſurely.

4. Becauſe

4. Because of the *Preists* of the Nation. It hath still been in all times like Prince, like Preist; Kings had their Bishops, Bishops their Chaplains, Chaplains their friends and acquaintance to cry up his sacred Majesty, his blessed memory, and happy reigne: when if sifted, we shall not finde much truth in any of their assertions. *Ahab* had his Prophets crying *Goe up to Ramoth Gilead and prosper*, when God neither commanded the going up, nor promised the prosperity. Will it not promote ungodlinesse when the Leaders of the people cause them to erre, and commend such bad examples to them? like Prince and like Preist, and *Hos.* 4. 9. *like Preist, like people.*

Reas. 4. *Because of National Priests.*

5. People are mightily led by example, and no example so potent as that of great ones; men affect to please them, hoping they may by their greatnesse do for them; or fearing if they conforme not to them, it may prove their prejudice. *Regis ad exemplum totus componitur orbis*, all the World is moulded by the example of their Kings: What shoales of Drunkards will wallow in their mire, and reele in your streets, when the Prince *loves bottels of Wine*? Good God! how will men stretch their wits to invent new oaths and curses, when the *Prince is a Blasphemer*: wickednesse seems to come off with a grace from these Grandees; and how

Reas. 5. *People are led by example.*

punctually will graceleſſe ones follow their perverſe wayes?

Uſe 1. Rulers have much to anſwer for.

1. How much have ſinful Rulers to anſwer for, not onely their own ſins, but other mens alſo? how many *ſons of Belial* do they bring forth by their example, and multiply guiltineſſe on their own accounts? Princes implead people for faction, ſedition, tumults and riots, and not without cauſe: But may not people indite them for bad example, for ſetting the blurred coppies that they write after? and may not Princes blame themſelves for making the people firſt wicked and then rebellious? Again ſee

2. Examples move much.

2. Examples move much, *plus movent quam miracula*, yea more then miracles. Miracles are cauſe of preſent wonder, but are ſoon forgotten; examples are repeated and daily before us: Example is a ſhort way to good or evil: Oh! then look about you, whoever you are, that are above others. Magiſtrates, Miniſters, Captains, Parents and Maſters of Families; you of all others, ſhould be *burning and ſhining lights, holding out the word of truth in your godly converſation* to your people and ſouldiers; Husbands, Parents, Maſters, obſerve your duty in your dignity, and ſo deport your ſelves, as your Conſorts, Children, Servants, may ſee their rule in your actions.

3. Wickedneſs is in our Natures.

3. Take notice (People) what great wicked-

wickedneſſe is rooted and rivetted in you; you could not take that impreſſion from evil example without (as you do) if you had not a *body of ſin* within: oh thank your naughty hearts, for being ſo ſoon tainted. Satan comes to our Saviour and *findes nothing in him, Joh.* 14.30. but in us he findes a ſtrong party for him. Indite your wicked, proud, paſſionate, uncleane, ungodly Natures, for your forwardneſſe, too too great forwardneſſe to follow what is evil; the theives within open to thoſe without, and both rob and ſpoile.

4. Laſtly, how juſt is it that you ſuffer from Princes, when you grow ſinful from them? can you be content to follow them in evil, and be diſcontented to receive evil from them? little doe you know how your following hardens and encourageth them in ſin; they grow worſe and worſe, and you help to make them ſo: no wonder if you finde them bitter to you, when they finde you wicked againſt God.

4. *Its juſt that we ſuffer from Princes.*

CHAP.

Chap. XV.

Opens the eight Position; namely, That abuse of Power and wickedness of People, adapt to Civil War, as appears. 1. *In that pride in Princes produceth pride in people.* 2. *Pride introduceth Luxury.* 3 *Luxury poverty.* 4. *Poverty discontent.* 5. *Discontent meditation on their pressures.* 6. *That meditation an unwillingnesse to payments for publick service.* 7. *They forsake their Trades.* 8. *They feare more then they feele.* 9. *Incendiaries augment their feare.* 10. *These incendiaries have many followers. Use.*

YOu have heard of Power abused, *Chap.* 12. and how the sins of Princes tend to break that power, *Chap.* 13. and that when Princes are wicked, people prove so also. Let us now see all these joyned together in this eighth Position.

Pos. 8. *Abuses in Princes & people, adapt to Civil War.*

That abuse of power in Princes, and wickednesse in people, adapt to Civil War. Rehoboams abuse of power caused the ten Tribes

Tribes to rend from him; and the wickedneſſe of the Benjamites cauſed the people of *Iſrael* to war againſt them.

1. Abuſe of power ſticks much upon ſome ſerious and godly ſpirits; it did ſo on our Worthies in that *long Parliament*: Worthies I call them; for truly *they did worthily in their time*: and we know how ſenſible they were of the Supreame abuſed miſled *Power*, how oft they petitioned, how long they treated, and treated, waited and waited, and at laſt were forced to defend themſelves: In which defence, God and their conſciences, and we can teſtifie, how tenderly they proceeded, and how unwillingly they were drawn to act at laſt as they did.

1. *It doth ſo with good men.*

It will not ſtand with the wiſdome of ſome men to ſee the *Laws* (which are *the wiſdome of our Anceſtors put forth with power and Authority*) to ſee them I ſay, trampled upon, and fooliſh ſelf-will exalted:

The courage of others cannot brooke unjuſt commands over their perſons and demands of their eſtates. Some beleeve God hath inveſted them and theirs with a liberty which they cannot lightly part withall; but are tyed to maintaine. *Others* conceive they are betruſted with publicke intereſt, and therefore dare not but ſpeake plainly, and act boldly.

Some feare they ſhould offend, by ſinfull ſilence and ſubjection.

Other

Other feare they ſhould be unfaithfull to thoſe in power to ſee them abuſe it, and not let them know it:

All are ſenſible of power abuſed, would faine have abuſed power rectified; but if to the abuſe of power, there be added perverſneſſe, and ſupremacy of will, ceaſe to wonder if you meet with a diſpoſition to warr, yea the worſe of warrs, *a civil warre.*

Theſe wiſe, couragious, conſcientious Men, are leading men, and have many followers; their good affection to their Countrey being ſo oft tryed and known, obliges their countryes hearts to them: How many have bin made wiſe by their wiſdoms, and inſtructed by them in principles of power and ſtate, which they never knew, and begin to be acquainted with the terriers and boundaryes of prerogative and liberty?

Courage is not confin'd to leaders, but is that which is competible to thoſe under command, who ſhare in it as well as they that lead them. Our great Councell found that if they darſt lead, they ſhould not, nor did not, want followers, yea *fighters* too: I think never nation had ſuch a Parliament, nor Parliament ſuch ſouldiers. It was our happineſſe, we had ſo many conſcientious, as well as couragious *men*: and ſurely as courage, ſo conſcience prevailed with many, yea exceeding many, both

both commanders and commanded: How glad were many poore, precious ſoules, to ſee thoſe whom they had choſen, to make lawes for them, to endeavour to keepe a good couſcience toward God and toward Men towards Authority and thoſe under it! And ſure it could not but rejoyce the hearts of thoſe conſcientious worthyes, to finde ſo many to love & pray for them night and day: let them looke to their Conſcience, in what they command. for they ſtill found a ready conſcience in them to obey. How many dayes and nights too, have bin ſpent on one ſide in councell, on the other in faſting and prayer! oh the frequent and fervent meetings and prayers, that we have had, and now reape the anſwers of! what a mighty ſpirit of grace did God poure out on Paſtors and people, on Captains and ſouldiers; on Counſels and congregations, that we may truely ſay, Never ſuch a praying Parliament, a praying city, a praying army, and a praying people as we have had; and all this occaſioned by *abuſe of power*. See the height of Gods goodneſſe, that can and doth bring light out of darkneſſe, ſweetneſſe out of bitterneſſe, and good out of evill: little did thoſe then in power intend to draw forth ſuch a ſpirit of prayer; but though they *intended evil*, God *turned it to good*: But all this while we ſpeak but of one party. *Nullū bellum utrinq; juſtum.*

2. *Its ſo in bad men.*

justum. No war, & so no civil war can be just on both sides. Its the miserable fate of war, that besides all the misery of it, there is unavoidably *iniquity* cleaving to one side, or other. We have yet bin speaking of the better side; but let us looke, and you will finde folly as well as wisdome, and wickednesie as well as conscience, nay more, and in more, to adapt to civill war: for

1. *Pride in Princes produceth pride in people.*

Pride in Princes produceth pride in people: It inrageth their hearts, when they see they are not owned as Brethren, but abused as slaves, 1 *Kings* 12.13. *Rehoboam answers the people roughly:* and *vers.* 16. the people return as bad an answer, *What portion have we in David? and what inheritance in the son of Jesse? To your tents, O Israel.* How doe they grudge the unworthy flattering Courtier, the ingrossing of their princes love: which they should share in, and not have all contracted and centred in a favorite? How did their stomacke rise to see vile persons preferred, and their betters slighted, and laide aside?

2. *Pride brings in Luxury.*

Pride introduceth Luxury: when mens minds are high, then they thinke how to live high, in their dyet, apparrell, pleasures, recreations, entertainments: how wel might many live if their minds were suited to their state, a low minde, with a low state! How happily do many live, that never live to see a hundred pound of their own together! but when Men aspire to be like

like those above them, when their state will not bear it, it utterly breakes them.

3. Luxury of people introduceth poverty: *He that loveth pleasure, shall be a poor man; and he that loveth wine and oyl, shall not be rich*, Prov. 21. 17. When men indulge their palates, gratifie their appetites, exceed in pleasures, gaming, apparrel; poverty comes on them like an armed man.

3. *Luxury begets poverty.*

4. Poverty makes people discontented, and those most who have been rich, and have made themselves poor: Now they think of what they had, but have not what they had, but spent, and spent unreasonably: Now they would be glad of that which they profusely lavished out to releive their extreamity; they *cannot worke*, and to beg *they are ashamed*; and thus they pine and whine in discontent.

4. *Poverty discontent.*

5. A discontented people meditate their pressurs beside their poverty; and begin to think what hath been done by such as themselves in former times; and what? have they lost their English blood and spirits? and shall they betray themselves and their posterity into slavery? or so they call due obedience. No, no, never they; it shall never be said so of them: and presently in this discontent conclude themselves strong enough in their *multitude*, how weak so ever other prayes.

5. *Discontented people meditate on their pressures.*

6 All

6. Then payments for publick use, are cryed down.

6. All payments for publick use (how necessary and reasonable so ever) are decryed and opposed: they conclude themselves oppressed, and not pitied; burthened and not eased. 1 *Kings* 12. 18. *Rehoboam sent Adoram who was over the Tribute, and they stoned him with stones that he died.* New Customes, Impost, Leavies, Cesses, Taxes, and Excise, do much regret upon them; and were it not for fear, would never be paid. Those that appear or speak for these payments, they are strait way condemned as common adversaries of publick Liberty, and friends to Tyranny.

7. People grow weary of their Trades.

7. People grow lazie, and weary of their Trades, and now cry, away, away with following their Arts, Callings, and Occupations, which peace had trained them up to, and improved them in, and wherein God had blessed them, to maintaine themselves and their families: These they look upon now as poor and low wayes; and determine that its better be marching, loytering, plundering abroad, then at home stitching, weaving, plowing, and such like.

8. They feele much; but feare more.

8. They feele much want, and feare more; and that drives them on to a despaire, and desperation to a sturdinesse of spirit, and crossnesse of resolution; *Prestat perire semel quam quotidie*: If the worst come to the worst, its better to perish

perish once then daily: things are bad now, and will be worse; we may complaine, but we look for no redresse; better die then starve, once then ever, speedily then lingringly.

9. There be many Incendiaries to augment their feares: All Ages and Countries have bred such crafty ones, who love and live in troubled waters: Now is their time to plot and plead, to tell those who are rich, that the *State* will pill and poll them, so as to leave them poor enough. They perswade poor ones, that they cannot be worse then they are; they have nothing to lose, and they may gain something by changes; alterations will make them rich; they distil into some mens mindes, that Government is but some mens policy to keep themselves in power, and others in feare; and why may not they be as able to rule others, as others them?

9. There be many Incendiaries.

10. These Incendiaries have many followers; they meet with many that sucke in greedily their discourse, and are very credulous of their flattering whispers. How much do these beutifews work up their disciples to a rage? and if they can lighten that rage into a tumult, and tumult to a farther mischeife, they think themselves gallant men, and they have acted their parts well enough. Now ambitious men, who thought all this

10. These Incendiarys have many followers.

while that they have been unduely kept from honour, pirk up themſelves, as having a ſeaſon to riſe and head a diſcontented multitude.

Now follows a uſe to Princes, to People, to All.

Uſe 1. To Princes.

1. To Princes you are not ſtrong in your power, but in the good uſe of it; you are apt to cry out of the people that they are factious, ſeditious, mutinous, and it may be they are ſo; but are you free? are you guiltleſſe? have not you tempted them thereto by your unjuſt dealing? *Pharoah* complains of the *Iſraelites*; *You are idle, you are idle*; but never eaſed their burdens. When people are ſtubborn, refractory, giddy, and diſobedient toward you, may not you then recall your diſobedience to *Chriſt*, and injuries to them? and conclude, God is juſt, though the people be wicked and unthankful? No marvel if they fall ſhort in obeying, when you exceed in commanding: what wonder if they pitty and ſeek to help themſelves, when their *ſhepherds do not pitty them?* You take it ill, and juſtly you may, that men ſpeak evil of you, and your government, and you call it *Treaſon*; but withal examine, do not you Lord it over them, with a *Sic volo, ſic jubeo, volumus & mandamus?* We will and command; and it may be with more will then reaſon; do not you give them juſt cauſe to complaine?

2. A

2. A word to the people; You cry out of Wars, cruel Wars, the worſt of Wars, Wars in our own bowels: our Wives are husbandleſſe, our Children fatherleſſe, our Fathers childeleſſe. our Houſes deſolate, our Eſtate waſted; Trading decayes, but Ceſſes increaſe; we have ſpent ſo much blood, and yet no peace: we thought now and then, by this or that meanes, by Parliament, Councel or Army, we ſhould have been ſettled; but we finde we are far from it. Oh! the times! hard times, evil times, never worſe! But all this while, you forget that you have made them ſo. Your wickedneſſe, unthankfulneſſe, pride, luxury, have ſet the hearts of Governours againſt you, and ſet you one againſt another. *James tells us, Jam.* 4. 1. *Wars and fightings come from your luſts that war in your members.* How much, how exceeding much better were it (if you muſt be fighting) to take up the ancient Chriſtian weapons, of *Prayer* and *Teares*, to implead and perſecute your ſins. Now followes a word to all.

2. *To people.*

Uſe 3. *To all to admire God in his goodneſſe.*

Admire with all admiration the riches of Gods goodneſſe; that though thoſe who have been in power have abuſed it, and themſelves; and thoſe under power, have abuſed the powers they ſhould be under, and their liberty too: That yet,

yet, God in much mercy hath restrained so far the rage and actings of men, that we have not daily insurrections: and that although there have been Armies formed in Scotland, Ireland, England, he hath subdued and scattered them; and while I am now writing, behold many renewed and reboubled causes of admiration; that though there have been (I wish I could not say among the Saints) a froward, pettish, grumbling, discontented spirit, boyling over with unruly passions, and some breaking forth into horrid riots, as in *Salisbury*: yet God hath scattered and suppressed them: *Blessed, for ever blessed be his Name.* Oh! that all, high and low, Governours and governed, would follow after righteousness, and judgement; *That, that*, would be the stability of their rule and peace; *Fiat justitia ne ruat Mundus:* Let justice run down like a streame, and righteousness like a mighty torrent; then shall our peace be abundant, and our prosperity be increased: Who ever lost by doing well, or gained by evil doing? Gaine is what remaines to a man, *omni damno deducto*, when all his loss is computed; Righteousness may suffer for the present, but it will greatly advantage in the end.

CHAP.

Chap. XVI.

Opens the ninth Position, That Civil Wars cause fatal Turnes; which appears in that 1. *Government is destroyed.* 2. *Laws are not heard.* 3. *Religion is staine.* 4. *Learning and Trading are dead.* 5. *A rich people are made poor.* 6. *No safety to any.* 7. *Plantations are nipt in the bud.* 8. *The victory is to be lamented. Vses.*

COncord and agreement is the health of a State; and when a State is in health, their little, yea their least things grow, and grow prosperously: *Concordia res creſunt*; their little number and earning, their little estate and traffick, their religion and good manners, all grow: But sedition is the *sickneſſe* that feebles their strength, so that no person in his place can well performe his duty; pines away their comfort, and convulſions them into an irregular motion: *Se-dition* doth so much; I, but *Civil War* is sickneſſe unto death, yea the *death* it

ſelfe of a *Common-wealth*. Hence your ninth Poſition.

Poſ. 9. Civil wars cauſe ruinous Turnes.

Civil Wars produce ruinous fatal Turnes and changes. Farewel all publick life, activity and comfort, when Civil wars prevaile. A State may live and live gallantly in a war-faring condition, as in *Holland*; but it is the States of the *United Provinces*; Their arrows muſt be tyed together among themſelves, though headed to wound their adverſaries. *A Kingdome divided againſt it ſelfe cannot ſtand.* See this in theſe eight paſsages enſuing.

1. *Government is then deſtroyed.*

1. Civil war deſtroyes government. That which you heard was ſet up by *Chriſt*, and ſo much for the good of the World, is here taken away. We may juſtly take up a bitter lamentation, to ſee the Magiſtrate and Officers of juſtice and peace to be deſpiſed. *Lam. 2. 6. In the indignation of his anger he hath deſpiſed the King*: here, here, is that ſad ſtate of *Bellum omnium contra omnes*, a war of all againſt all; as its ſpoken of *Iſhmael*, Gen. 16. 12. *His hand againſt every man, and every mans hand againſt him*; ſo here: moſt deplorable it is to ſee thoſe who beare the ſword of juſtice ſlighted, put down, abuſed. The honour of Citizens and people, is collected into their *Magiſtrates, Judges*, and Juſtices of the Peace, but here in Civil wars, it is buried, laid in the duſt.

2. Equi

1. Equity and Laws, are not heard in Civil wars: Thoſe Laws that guide men to their edification and peace, are not regarded. *Silent leges inter arma:* The Laws are ſilent when weapons ſpeak.

2. *Laws are then ſilent.*

——*Barbarus Hoſtis*
Ut fera plus valeant legibus arma facit.

The barbarous ſouldier makes weapons more prevaile then Law: Let the law ſpeak never ſo much reaſon, peace and profit, yet they ſlight it: Now will and it is law, lawleſſe law! We pitty men in Bedlam, in their frenſy fits, deprived of reaſon, acting more like beaſts then men: In Civil wars, *inſaniunt omnes*, all men are mad, cutting their own throats, ſlaying the life of all their comforts at once. Laws are Gods wiſdome, found and ſold out by men for our good: but how little is God or man, their wiſdome or their own good regarded here? Nothing but oppreſſion and unjuſtice, pillaging and plundering is looked after. *Terras Aſtrea reliquit. Judgement is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreet, and equity cannot enter.*

3. Civil wars ſlayes Religion and Devotion: *Victa jacet pietas.* You ſhall meet with oathes, curſing, raging, railing, but no prayer; they fight and deſtroy, but call not upon God.

3. *Religion is ſlaine.*

——Fugêre pudor, verumque, fideſque,
In quorum ſubiere locum, fraudeſque, doliqué,
Inſidiæque, & vis, & Amor ſceleratus habendi.

Modeſty, truth and faithfulneſſe, are fled away, and cozenage and deceit are come in their place. Let the faithful ſervants of Chriſt cry aloud, and not ſpare; tell them again and again of their ſins and tranſgreſſions; yet *who believeth their report*? Let me allude to that in *Lam.* 2. 6. They violently take away the Tabernacle, and deſtroy the places of the Aſſembly, and cauſe the ſolemne Feaſts and Sabbaths to be forgotten in Sion, and no remembrance of any thing but of their Abominations.

4. Learning and Trading fall.

4. Down fall Learning and Trading, which maintaine the glory of a Nation: alas they are now quite dead. Study of Tongues and Arts, Philoſophy, Divinity, the Secrets of Nature, the Myſteries of the Goſpel, are now laid aſide. The Methods of training up Children to be ſerviceable in Church or State, are undervalued. How extenſive is this evil, that reacheth the child unborn, who hath cauſe to curſe it, in that it ſhall want good education? Men now had rather have bare ſhops, then ſhops well furniſhed; their ſhops empty, rather then full for an enemy: The Husbandman will not plow, when he hath not hopes to reape; or ſow,

low thoſe feilds which he thinkes Horſe or Foot will trample or eate up.

———*Non ullus aratro*
Dignus honor, ſqualent abductis arva colonis,
Et curvæ rigidum falces conflantur in enſem.

There is now no reſpect to the Plough; the feilds lie fallow, becauſe the husbandmen are taken away, and crooked ſickles are turned into cruel ſwords. Merchants are now embargoed, they cannot receive their returns, becauſe they are ſurprized by the way; and they are unwilling to ſend forth, leaſt they ſhould fall to their ſurprizers.

5. Civil wars make a rich people poor, and a ſtrong people weake: *Divitiæ ſanguis reipublicæ.* Riches are the blood of the Common-wealth; but theſe wars ſtrick ſo in that veine, that the Common-wealth even bleeds to death. Trading being ſtopped, hinders the coming in of wealth; and Souldiers will take care to eaſe you of what you have: Its not any good cauſe, but money that many fight for. Souldiers of fortune, or rather without fortune, would not care if both ſides were beaten and undone; ſo they might have to ſwill and pipe, to hunt and whore withal. Miſtake me not, I abhor to reflect on honeſt Commanders or ſouldiers: I believe our Nation can produce the moſt and beſt of them in the World; and which

5. It makes a rich people poor.

which is a wonder, ſouldiers being uſed to take away what is precious; God hath engaged us to that rank of men for all the precious things we do enjoy: But yet we know all are not ſo; and that many Families can ſpeak by ſad experience.

6. No ſafety to any.

6. No ſafety to any in war: *Nulla ſalus bello*; ſo much is that great Law inverted, that now *Deſtructio populi ſuprema Lex*; Not the ſafety, but the deſtruction of the people, is the great Law. Their work and buſineſſe is to ſlay and burne, pluck up and pull down, ruine and deſtroy. How many Countries, Towns, Villages, Families and Perſons, have we known deſolate and without inhabitant? How many ſtately Edifices, the ſeats of Noble Families, have we ſeen levelled with the ground, and the owners know them no more? Behold the juſtice of an avenging God; do not ſome of the members of the greateſt Family that was in our Nation, wander like Vagabonds, from one Country to another, being burdenſome where ever they become? and enjoy nothing of all that their Anceſtors poſſeſſed, but poſſeſſed their wickedneſſe. How many of both ſides complain that they are undone; ſome by their enemies, others by their friends? I know my ſelfe where a good Gentleman ſuffered more in one night, by ſome of his own

own party, then ſome of his neighbours paid in ſome years Ceſſes.

7. *Good Plantations* which are the children of the Common-wealth, that ſwarme out from them and hive in a forreigne Country, how are they nipt in the bud, by Civil wars? They are gone from you, but ſo as they cannot live well without you. Methinks I hear thoſe many thouſands of precious ſouls in *New England* complaine, that they are forced to goe too like the Natives, almoſt *naked*, and all becauſe they cannot have cloaths from their friends, who were wont to ſend to their refreſhment; and now they here need what formerly they ſpared them. Harke, harke, the cry of *Virginia*, *Barbados* and other places, who ſay; God is good to us in giving us Commodities, but we have no Market for them; your wars obſtruct our returns. If you will not regard the cry among your ſelves, yet let the cry of many thouſands of *us*, ſo many leagues off, ring a peale in your eares. Oh for Gods ſake, for truth ſake, for yonr enemies ſake, agree agree: Will you at once deſtroy your ſelves, and kill us at this diſtance? The Lord awaken your hearts, and ſoften them to a ſpeedy ſetled compoſure.

7. Plantations are nipt in the bud.

8. Laſtly, even the victories of Civil wars are much to be lamented. In other victories men uſe to ride in Triumph; but

8. Victories of civil wars, are much to be lamented.

but sad, sad is the Triumph here; whom have you overcome? not strangers or forreigners, but your Brethren; such whom formerly you lived and rejoyced with, bought and sold with; nay it may be fasted and prayed with; and now these you have cut off. How little did the *Children* of *Israel* Triumph *Judg.* 21.6? *They repented them for Benjamin their Brother, and said, There is a Tribe cut off from Israel this day*; so true is that saying, *In bellis civilibus nihil miserius quam ipsa Victoria.* In Civil wars nothing more miserable then the Victory it selfe.

Use 1. *Admire Gods goodnesse.*

1. Learne hence to admire the exceeding goodnesse of Gods gracious providence, that we who have been so many years under such severe wars, are yet *a Nation*; after so many sciges, pitched battles, daily fightings and skirmishes, in one, in another County, nay almost in all Counties of the Nation: and in one Nation after another; In Ireland, Scotland and England, by Sea and by Land, that we are yet *a live Nation*; and a Nation enjoying much more Peace, Plenty, and Liberty too, I say more then other Nations; liberty of person, state, and which is most of all, *of Conscience*: Oh *blessed*, for ever *blessed be our gracious God*, that although we have had this woful division, as yet he hath not given us up to the desolation; to a wilderness state as the

the word ἐστηρίξαι signifies, *Math.* 12. 25. Erect monuments of his mercy, and let your children know how great things God hath done in your dayes, for them and you.

2. Consider how much you are engaged to those in present power, by whose care and counsel, as instruments in Gods hand, it comes to passe that these wars break not forth again. We that live on the Sea Coast observe, that though the winde be laid, and the storme over, yet there is an unquietnesse in the waves for some time after a storme. God *that rideth on the heavens for our help, and in his excellency on the skie*, hath calmed our storme: yet alas! how many spirits still boyle unduely? how ready are men to renew another Civil war? and are we not beholding to their wisdome and power, that prevents such sad returns? Oh be still, be still; let not God heare your murmurings, and repinings, and sad not those whom God makes means of your safety and preservation.

2. Consider how much we are engaged to those now in power.

3. We should look on some inconveniences as eligible, when they be in a way to prevent what is fatally ruinous. Tis true, Excise is heavy, and Taxes burdensome; but is not Civil war worse? Its impossible to conceive the management of publick affairs without publick expense; and is it not great weaknesse to

3. Look on some inconveniences as eligible.

to grumble at that which is ſo juſt and neceſſary? But it may be you complain you are over-ceſſed, dealt unequally withal; ſuppoſe that; but is that ſo bad as to have all taken, and nothing left you? I, but this was not ſo in former times; nay it is worſe now, then it was then; we grumbled at a little Ship-money, at Court and Conduct-money; alas that is but a flea-biting to what we feele now. But do you not feele enough? but would you feele more? who brought you into this condition? had not your ſelves the greateſt hand in it? and will you complain for what your ſelves have brought on your ſelves? It would refreſh the hearts of thoſe in place to finde you in ſuch a condition of ſafety, as that theſe charges might be ſpared; but till that time come, they ſhould not be faithful to you, to take them off; nor will you doe your ſelves right, except you beare them.

4. *Promote not civil war.*

4. It ſhould be far from us to begin, promote, or abet any Civil war: It ſhews the highth of the wickedneſſe of our quarrelſome ſpirits, that rather then you will not be fighting, you will devour one another: *Sævis inter ſe convenit Urſis*, feirce Beares agree among themſelves. Far be it from you, to make or take up cauſes of breaches among your ſelves; doubt not, you will finde more then enough

nough abroad: why will you ſad the heart of your friends, and rejoyce your enemies? *Oh tell it not in Gath, and publiſh it not in the ſtreets of Askalon, leſt thoſe that hate you hear it and rejoyce.* Surely the *diviſions of Ruben cauſe great thoughts of heart.* How good and pleaſant were it for Brethren to *dwell together in unity*! that would be as the precious diffuſed oyntment, a refreſhing dew, which hath a commanding bleſſing, yea *life* in it. What? What evil have good and wholeſome Laws done you, that you take a courſe to break them? is that the requital for all the proviſion and protection you have had by them? will you pluck up your fences and lay your incloſures common?

Magiſtrates, as well as Miniſters, are called Shepherds, and both watch over you; one for your ſpiritual, the other for your civil good: and will you damp and diſcourage them? will you tempt them to fling off all? or if they hold their charge, muſt it be with a burdened minde?

Call to minde your *Religion, your Religion*: is that nothing to you? can you think to have a religious being, when its in diſpute, whether you ſhall have a being or no? can you finde your Oratories in the Campe? or your Chriſtian, ſweet Chriſtian meetings in their courts of Guard? Will the ſwearing and curſing there,

there, teach you to pray and praiſe? Can ambition, luſt, impudence, coveteouſneſſe, luxury, revenge, cruelty, envy, violation of covenants, feare, ſorrow, pleaſe you? Is not the voyce of your *ſweet ſinger of Iſrael* better then the roaring of Canons, and beating of Drums, and ſounds of Trumpets? is not the ſtill *voyce of the Bridegroome* more pleaſant, then Arme, Arme, Horſe, Horſe, away, away; they come, they come; fall on, fall on?

How do you like your thin Markets and Shops, and your Ships to be laid up? and the tidings that your Veſſels abroad came within ſight of land, and yet were ſurprized, or ſunk by the enemy, and ſo never came home? Should it not greive you to be made poor, to make your enemies rich? that Shops and Ships, Cheſts and Bags, ſhould be emptied for them that will never give you thanks? But why do I mention theſe things? What is eſtate to life, and the loſſe of your goods to the continual feare and ſorrow that you were in night and day? When you are at home, every knock at your door renews your fears, that others are come to take away that which the former company left.

Deare loving Wives, have you forgot the feares you were in for your careful Husbands? Parents; ſurely you will remember

member your ſorrows for your ſons, of whoſe death you daily expected tidings; and the feare for your daughters *is* not yet off: you feared leaſt they ſhould be ſuited to the luſt of a wicked villaine. I ſhould offer violence to your ingenuous reſolutions to urge more arguments; you are ſufficiently inſtructed in the evil of theſe wars; I onely beſeech you to remember what you have ſeen and felt.

And now, one word to you who are the Saints of the moſt High: You have *God* to goe unto, *a Throne of grace open*; one that is King of the World, and Lord of peace and war, *is your Saviour:* oh to your weapons, you prayers and teares, that peace and truth may be in your dayes, and in your childrens after you. Oh let not your hearts be at a diſtance one from another, or from this praying work. Be at the Throne of grace, ring a peale of prayers in the eares of the *Almighty*; *lay hold upon him, and wraſtle with him, give him not over till you prevaile*; Its of great concernment what you come to him for; not *his* intereſt as well as *yours*; its not the good of ſome, but the good *of all* you come for. Oh then make haſte, make haſte, proſtrate your ſelves humbly before him; for *you will God accept*, and your *face will be pleaſant*, and your *countenance lovely before him:*

Chap. XVII.

Handles the tenth Position, That *Neighbour Princes fall off from us, or come forth against us when we are imbroyled in Civil Wars: This is explained in shewing,* 1. That *God hath bounded all Nations.* 2. *Confederacy is needful for a Nation.* 3. *Its of great concernment with whom you confederate.* 4. *Islanders have more liberty therein then others.* 5. *We may break with our confederates.* 6. *They may break from us.* 7. *They may be destroyed.* 8. *We may break at home, though we have peace abroad.* 9. *Our distractions tempt our confederates to fall from us.* 10. *And opportune our enemies to invade upon us. Uses.*

Civil Wars do not onely cause turnings, but overturnings, and of that which is neareſt and deareſt amongſt us. It ſets the father againſt the ſon, and ſon against

againſt the father, one brother and friend againſt another; but that is not all, it extends likewiſe to incite Neighbour Nations againſt us; and this leads us to conſider the tenth Poſition,

That Neighbour Princes fall off from us, or come forth againſt us, when we are imbroyled in Civil wars. We cannot open the many and waſting evils which attend Civil wars; one and not the leaſt, is the unfaithfulneſſe of Neighbour Nations: which that you may the better conceive, we ſhall thus explaine.

Poſ. 10. *Neighbours fall from or upon us.*

1. That God hath bounded and limited Nations in their territories, as well as particular perſons in their poſſeſſions. *Acts* 17. 26. *God who hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.* Out of which place I obſerve four things.

1. *God hath bounded Nations. Acts* 17. 26.

1. That God makes *Nations of men* as well as men; that is, that he continueth ſo many Families and Perſons together as make a Nation.

2. He makes them *to dwell on the face of the earth*; that is, makes them to reſide, work and continue in one place, and not to be ſhifting and wandring up and down: *Habitare eſt plus quam morari*: To dwell is more then to ſtay in a place; for its to ſtay ſo as to lay forth a

mans selfe in a setled constant way.

3. That *he appoints* their dwelling; that is, that Nation for this place, and another Nation for another place, and a third Nation for another place: this is plain from *Deut.* 2. 5. *Meddle not with the children of Esau; for I will not give you of their Land; no not so much as a foot-breath, because I have given Mount Seir unto Esau for a possession.*

4. God bounds their habitations; hitherto they must come and no farther; thus much they must have and no more. The *children of Israel* must have so much and no more; and the *children of Esau*, so much and no more: and what *Israel* hath, *Esau* must not meddle with; and what *Esau* hath, *Israel* must not meddle with: and thus one Nation borders on another, and one Island is neere another.

2. *Confederacy is needful for a Nation.*

2. Confederacy is as needful for a Nation or Kingdome, as for a Family or person: *Væ Soli:* wo to him that is alone, is extendible to a Nation; wo to a Nation that is alone. *Tyre and Sidon* was *nouriſhed by Herods* Country, *Acts* 12. 20. and therefore they conclude a Peace with him. As in Gods dealing with men, he hath given some of his gifts to all men; all to none; So in Countries, God giveth to one that which another wanteth. Thus *Spain* hath Wine and Fruits; *England*

land Wool and Cloth; that so there may be mutual intercourse between Nation and Nation. Thus their was a League between *Solomon* and *Hiram*, 1 *Kings* 5.12. *and between Asa King of Judah, and Benhadad King of Syria*, 1 *Kings* 15. 8, 9.

3. Its of great concernment what, and with whom confederacy is concluded. *Judg.* 2. 2. *Ye shall make no League with the inhabitants of this land; ye shall throw down their Altars:* The Psalmist gives the reason, *Psal.* 106. 35. *They were mingled among the Heathen, and learned their works.* God likes not league with Idolaters; and why should we? But if wisdome and necessities of State urge a Peace for a season; yet why, oh why, should the subjects of this Nation, while they are conversant about their lawful occasions, be liable to that *bloody cursed Inquisition?* they are hindred to declare what God hath taught them of his truth, and exposed to exceeding cruel dealing. It is one of the plots of Antichrist to continue their Subjects in superstitious darknesse, and to shut out all light they can. I am confident that God will pluck it down, although all the craft and interest of *Jesuites* be put forth to maintain it.

3. *Its of great concernment what, and with whom confederacy is made.*

4. Islands have more liberty of choyce as to their confederates then they that live in a Continent: They are immediately bounded by the Sea, others by

4. *Islands have more liberty in choice of their confederacy.*

Frontier Towns. It may be God hath ſeparated us in this Iſland of Great Brittaine from all the World, *Toto diviſos orbe Britannos*, that ſo we of this Nation might not be unduely fettered by confederacy, but act more freely for him. I finde in *Cambden* that *Regnum Angliæ, Regnum Dei*: the Kingdome of *England* is called *Gods Kingdome*; becauſe none ſeeme to care for it but God. And doth God take care for us? Surely we ſhould then care for him, and his intereſt, and we need not care or feare what men can do againſt us.

5. We may break with our confederats.

5. Its poſſible we may have cauſe to break with thoſe with whom we have been confederate, as we did with *Scotland*; and this will produce great change. How neer were we and the Scots in League? We were *Brethren* that covenanted, faſted, and prayed together, engaged and fought together: but if they will be our *Lords*, which were our *friends*; if they endeavour to beare rule over our Land, and Conſciences too; and if we cannot bow down and let them tread upon us, they will then by an Army ſeek to force it. Wonder not if we endeavour to defend our ſelves; and ſo break from them.

6. They may break from us.

6. Its poſſible ſome may break unjuſtly from us, as our Brethren of *Scotland did*, and not they alone, but others alſo: The Lord forgive our *Brethren of Holland*, and lay

lay not their unkinde dealing to their charge. They gained much by our losses; many of our ships which should have come to our Ports, were consigned to theirs: but this contents them not, they thought to have been our *Masters*. I shall never forget their vaunting appearance in *Dover Road*; and withal Gods goodnesse in lowing and scattering of them then and there.

7. Those with whom you are in league may be devoured by their adversaries, and then so much of your hedge is broken. I wish our friends so well, that I would never have them fall out among themselves, and so make themselves a prey to their adversaries: But such a thing may be; and if it should, would it not produce new Counsels and Actions, new Turnes and Changes among us?

7. Our confederates may be destroyed by their adversaries.

8. Its possible notwithstanding all your Unitings and Leagues abroad, you may be disjoynt at home. We had peace with *France*, *Spain*, and *Holland*, when we had War in *England*: and how little could their interposition effect our agreement? Nay our Union remotely did occasion our dissention, while those in power plotted to be like those with whom they were in league, to be as absolute over us, as they over their Subjects: did not their actings to this end produce *their* Tyranny, and *our* Misery? Little may we expect from

8. We may be disjoynt at home, though confederate abroad.

strangers, when we are not wise for our own good: Is peace good abroad? and is it not better at home? and yet how little had we of that better peace?

9. This disjunction tempts your confederates to shake you off.

9. This distraction tempts your friends to shake you off: *Nullus ad amissas ibit Amicus opes*: When wealth is gone, friends are gone too. Now danger is at the door of our neighbours, *Damnum immane*. They think it possible a prevailing party among us may turne against them, and it concerns them to look to that; how ever it brings them to a *Neutrality*, and that increaseth and lengtheneth our divisions, as we found in the temper of the *Dutch*, before the last War and Peace. There is not onely danger likely, but there is *lucrum cessans*, a stop of the hope of gain: our neighbours rightly judge, that they can expect little help from us so long as our troubles among our selves continue: our own condition gives us so full an imployment for our selves, that we cannot attend their interest and their good.

10. It opportunes them to become your enemies.

10. Lastly, it opportunes your confederates to become your enemies: *Accipe dum dolet*, take your fee while the patient is sick, is the Physitians maxime; it will come shorter and more heavily afterward. *Simeon* and *Levi* came on the *Sechemites when they were sore*; and when you are weak, your confederates will strengthen

then themselves; they hope for a party within you, when you fall out among your selves; they expect not onely your weakenesse, but their own strength by it: *Divide et impera*; your divisions will make them reigne. Me thinks I heare them cry, On, On, take, persue, for they are divided; and sometimes God gives one Nation a Commission against another, *Isa.* 7. 18. *I will hisse for the flie of Egypt, and for the bee that is in the land of Assyria.* God can as easily destroy a Nation as a person; He needs but *hisse*, and the *Flie* and the *Bee* come. God may have a controversie against you, and plead it out with you by *your enemies*. Peace and War are not made so much on earth by Kings and Councils, as by God in *Heaven*.

Use 1. *See how little hope or help in men.*

1. Let us see how little hope or help there is in men. You associate with neighbour Nations, and expect help and friendship from them; but no sooner are we fallen out among our selves, but they keep at a distance from us: send to them, and you shall have crafty, dilatory answers; the truth is, they are waiting which party will get the better, that (if they joyne with any) they may joyne with the strongest side. It may be you expect Men, or Money, or Ammunition from them; but a few faire words is the most you shall get. These prove like *Jobs friends*,

friends, like *winter brooks*, or land floods, *Job* 6. 15. *which overflow when you have no need*; but when the time *waxeth warme they vaniſh*: when its hot, they are *conſumed out of their place*. Thus much *Rabſhakah* could tell, *Iſa.* 36. 6. *Egypt was a broken ſtaffe, and a reed, which if a man leane on, will run into his hand*: And the Lord himſelfe ſaith, *Iſa.* 30. 3. *The ſtrength of Pharoah ſhall be your ſhame, and the truſt in the ſhadow of Egypt your confuſion*; and this we finde verified, *v.* 5. They *were all aſhamed of a people that could not profit, nor be an help, but be a ſhame, and alſo a reproach.*

2. *See the wickedneſſe incident to Nations.*

2. See what wickedneſſe is incident to *Nations*, as well as to particular perſons; to wit, to prey upon you when you are in miſery, and to raiſe themſelves out of your ruines. *Job.* 6. 14. *To him that is afflicted pitty ſhould be ſhewed from his friend*: and is not the ſame pitty due much more to an afflicted Nation, from the friends and confederates thereof? I but, *men have forſaken the feare of the Almighty*. Did men conſider what notice God takes, how thoſe whom he afflicts are dealt withal, they durſt not ſerve themſelves on them; They durſt not be like fleſh-flies ſucking the blood of their neighbours. *Zach.* 1. 15. is a notable place to this purpoſe: *I am ſore diſpleaſed with the Heathen that be at eaſe; for I was but*

but a little displeased, and they helped forward the affliction. Deut. 25. 17, 18. The Prophet *Moses* bids *Israel*, *Remember what Amaleke did to thee by the way, when ye were come forth out of Egypt, how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and feared not God.* I wish some amongst our deare Brethren of *Holland*, (to whom I have been engaged, and whom I really love and honour) would consider, whether something of the spirit of *Tyrus* (who parallels them most of any Nation in Scripture) be not, or hath not been found among some of them. *Isa.* 23. 18. Their *Merchants are Princes, and their Traffiquers the honourable of the earth*: Consider I say, whether some of Tyrus spirit have not stirrid too much in *some* amongst you: of whom its said, *Ezek.* 26. 2. *Tyrus hath said against Jerusalem, Ah she is broken that was the gates of the people: Fracta est Urbs portis populosissima*; She is turned unto me; her Trade and Traffique shall come to me; *I shall be replenished now she is laid waste.*

3. Take hence a fresh argument against your Civil war, in that it blasteth all the help, comfort, counsel which you expect from your friends and allies. You shall by those Wars be left alone, to wrestle and tug it out with your own misery. It is

3. *An argument against Civil war.*

is a ſad complaint we read of, *Pſal.* 38. 11. *My lovers and my friends ſtand aloofe from my ſore, and my kinſman ſtand afar off.* I would faine perſwade my ſelfe we have ſmarted ſo much, and have not onely been ſcorched, but burnt in the fire, that we ſhall for ever dread it: But how is it that we heare, ſee, and experience the riſing of rage, and the undue heart-boyling almoſt everywhere, in every man! Will you bare your ſelves for your neighbours laſhes? will you invite them to your own ruine? will you gratifie a malicious ſpirit in them? Look into *France*, how nigh was the concluſion of peace between them and us? and hath not hopes of diviſions interrupted it? Oh! at length, unite your hearts, hands, perſons and prayers, that your neighbour Nations may be glad to ſue for, and continue agreement with you.

4. Its a curious worke to manage publick affairs.

4. Learne hence that it is a curious work to manage publick affairs in time of *Civil War.* They have many knotty, intricate occaſions at home, and they muſt look narrowly unto *them*; but withal they muſt look *abroad* too; prevention of trouble from them abroad is as well to be minded, as eaſing of it at home. A deſperate adverſary will not ſticke to call in any to their aſſiſtance: and rather then they will not obtain their revengful ends, they will invite and well-

welcome one to destroy you, although themselves sinke in that destruction. Had not they need of wisdome to close *with* some that *they* may do good to the publick, and with *others* that they may doe no harme? to confirme peace with some, to break it with others? All Nations employ their wisest heads in their greatest transactions; and I know none greater then what presents in Civil distractions, which call for the strength of wisdome.

5. Lastly, fall down before the glorious and gracious God, admire and adore him for his providences and protections over you. Behold he hath busied the neighbour Princes at home, so that they could not intend to fall on you. God set *France* against *Spain*, and *Spain* against *France*, that neither of them might be against *England*: Neither *France nor Spain* intended to contribute to your welfare. We are not ignorant how little good will they beare us, and how they would rejoyce at our haltings: and should not we blesse God who hath preserved us, and walke *in the feare of the Lord because of these adversaries?*

5. *Admire God in his providences.*

CHAP.

Chap. XVIII.

Opens the eleventh Poſition, viz. Hard dealings of neighbour Nations produce forreigne VVars, which ariſe 1. From the pride and luſt of the ruling men in Neighbour Nations. 2. From their deſire to be great alone. 3. They draw many followers after them. 4. They reckon our diſtractions their ſeaſon. 5. Thoſe who are hardly dealt withal, are very ſenſible of ſuch dealing. 6. Reſolve to deale with others, as they thought to have dealt with them. Uſes.

EVils come on us as *Jobs* meſſengers; the firſt had ſcarce ſpake, but the ſecond came, and ſo the third: or like Circles in the water, after a ſtone is thrown into it; they come one upon another. It is a ſad evil to have Wars at home, and its an addition to that evil to have them abroad too; yet this hath been our condition which the eleventh Poſition will *unfold*.

Un-

Unkind and unjuſt dealings of Neighbour Nations toward a people harraced by Civil war, produce forreigne War. It was ſo of old between *Iſrael* and *Amaleke* Exod. 17. 8. when *Iſrael* were falling out among themſelves, *chiding* at *Maſſah* and *Meribah*, then came *Amaleke* and fought with *Iſrael*. Now a long time after this, its one of the prime workes that the firſt King of *Iſrael* muſt fall upon; and he is commiſſionated from heaven to it, namely to fight with *Amalek*, 1 *Sam.* 15. 3. *I remember what Amalek did to Iſrael, how he laid waite for him in the way when he came up from Egypt. Now goe and ſmite Amalek, and utterly deſtroy all that they have.* We of this Nation were coming out of *Egypt* Civil and Spiritual; we wanted not thoſe who dealt unkindly with us then; and what followed but a bloody forreigne War? to give you an account of this, Obſerve.

Poſ. 11. *Unjuſt dealings cauſe forreigne wars.*

1. The pride and luſt of ſome ruling men cauſed thoſe unkind and unjuſt dealings. When great men are led aſide by ſaint-eyedaims, and corrupt hopes of advantage; when they are unduely biaſſed by their marriage, alliance, and corrupt intereſt, it layes a foundation of ſuffering for their neighbours. Some ruling men of neighbour Nations would be great, and they care not *How*, although war involves all perſons, perſons of all rankes,

1. *The pride and luſt of ruling men, cauſe unjuſt dealings.*

ranks, and conditions, into the evil and sufferings of it; yet the *beginnings* of it are from a *few* persons, and those the *greatest*, but not alway the *best*. They conjecture and contrive great, and it may be, wicked things for themselves; and others must act them: They would be higher, or greater; and to make way for that, others must fall and sinke.

2. *Men desire to be great alone.*

2. Those who are great, are desirous to be so *alone*: they are loth others should rise up to greatnesse by them; liberty is sweet to them, but they would have others continue in their chains. *Holland* knows the good and sweet of Liberty; but if *England* aspire to that condition, her great ones there will be angry. Excuse my seeming uncharitable thought, if I feare a spirit of envy or malice reigned too much among forreigne powers, together with a Politick feare that we might grow too great for them. *Pharoah* feared the multiplying of *Israel*, *least they should fight against them*, *Exod.* 7. 10. Malice is the worst of passions, and war the worst of conditions; and surely the one proceeds from the other; private quarrels from the malice of low ones; but the malice of great ones riseth up to *a War*.

3. *Great Leaders obtain many followers.*

3. These great (though evil) Leaders soon obtain many followers. They pretend the good of many, and many are

e deceived by them; what with feare d flattery, they engage *all* under them; d what was in a few *heads* before, lies on many *hands* now. The followers w ſpeak the language of their firſt owers; On, On, the day is ours; we are rong, and they are weak; Advance, adnce, they will retreate; what ſometime mor ſaid, *Gen.* 35.23. *Shall not their cattle their ſubſtance, and every beaſt of theirs be rs?* So, ſhall not their Ships, their Merndize, their Trading be ours? and hus they are driven on, and it may be their own ruine. *Delirant Reges, plectuntur Achivi.* Rulers miſtake, and the peole ſuffer for it: But now both joyne gether, Rulers and ruled expreſſe the me language; Down with them, down ith them, even to the ground: Let us vert their Trade, ſurprize their Merhants, ſtop their goings out and returns, d in the end we ſhall have their habiations in poſſeſſion.

4. They conclude that they have a fit ſaſon for their rage to break forth in: ey would not thus imbarke, but that ey think they have a faire winde: they ll to minde, that many among us are ade deſolate, and they *can do nothing*; many are ſullen, and they *will do* no more hen they are forced unto; many would ft but cannot, many can, but will ot. Some are afraid among us (ſay they)

4. *Our diſtraction is their ſeaſon.*

O and

and they will act but little, others are desperate, and they will act too much. In fine, they reckon we are all disorderly, and people broken, whose foundations are destroyed; whereupon they hearten one another, Sit no longer still, up and be doing, up and be fighting, and you shall prevaile.

5. An oppressed people are very sensible.

5. A people under pressures, though they cannot at present help themselves yet are exceeding sensible of hard usage. God and men are mindful of what is acted to those who are *in low estate*; they meditate what kindnesse they have done, and what unkindnesse they receive; what good turns they have done them, which were never requited; and what wrongs they have received, which they never deserved. It makes them recall the time when their *now* enemies were low enough, and then they were releived by our help. Now we that helped *are low*, and those who were helped by us presse us down lower. Oh ingratitude! there is sure a God in heaven that will do right, and we waite his time; yea he is and hath been gracious.

6. They resolve to retaliate.

6. Those who have been pressed, resolve (if ever they recover) to do to them what they intended to others. We are not so dead and buried, but we hope to rise again; and then expect your own measure, full, heaped, pressed down, and running

running over. You would have destroyed us if you could; can you think it too much if we have your thoughts? Nay, you were not a long while changed in your minde; can you think it unreasonable for us to defend our selves? *Judg.* 8.6. The Princes of *Succoth* would not give bread unto *Gideon*'s Army; but what answer makes he verse 7? *When the Lord hath delivered Zeba and Zalmunna into my hand, I will teare your flesh with the thornes of the Wildernesse.* It is foretold to to be the complexion of the last times, *Luke* 21. 9. *Ye shall heare of Wars, and Commotions; Nation shall rise against Nation, and Kingdome against Kingdome,* which we have seen verified in our times.

Use 1. *See the spreading nature of sin.*

1. Doth unjust dealing of *Nations*, &c. Behold here the spreading nature of sin, it infects Nations as well as particular persons, it mingles with State affairs, yea the concernments of many States, and perplexeth them all. *Sin* is as extensive in the sorrow it brings, as in the defilement: National sin and injustice brings in National War; and that is plague enough.

2. *A Nation is liable to trouble upon trouble.*

2. One and the same Nation may be liable *to trouble upon trouble*, as well as a particular person. The Position tells us of Forreigne as well as Civil Wars, and one following the other, on the same

people. A people harraſed with Civil war, and not free from Forreigne: How humble ſhould Nations be who are thus at Gods mercy? how great is that God that hath Treaſures of vengeance to ſpend upon Nations, as well as upon particular perſons. ? If our Civil wars purge us not, reforme us not, occaſion not our return to God; he can follow it with a Forreigne War; and when we think our war at home is paſt, and cry peace, peace, ſuddainly he can ſend an Alarum of war from a neigbour Nation. Oh that *men would learne to feare the Lord for his greatneſſe, and ſtand in awe of his judgements.*

3. *War is an appeale to God.*

3. Learne here that Forreigne war is an appeale to God; nay all war is no leſſe in its nature; *we* are not fit judges, for we are parties; nor are *our neighbours* fit judges, for they are parties as well as we. Our warfare is the ſtrong pleading of the cauſe on both ſides; the deciding of the cauſe, by being Conquerers or conquered, is onely in Gods hand: How ſerious ſhould men be in matters of *War*, when God is thus appealed unto in it?

4. *See here Gods goodneſſe.*

4. I cannot but here minde you of Gods fatherly goodneſſe. It was his goodneſſe as you heard to keep us *a people alive* in our Civil war; and it is no leſſe his goodneſſe that after our Civil war, when we were weake and tired, and then had

had *Forreigne War* fall upon us, that that did not utterly ruine and destroy us. *Praise the Lord oh my soul, and forget not all his benefits, who redeemeth thy life from destruction, Psal.* 103. 24.

CHAP. XIX.

Concludes with Vers. 12. *That Christ will deale severely with the Rulers of the Earth,* 1. *Because they are in Covenant with their people.* 2. *That Christ may appeare no respecter of persons.* 3. *That his wisdome may out shine their king-craft.* 4. *That Satan may be overcome in the World. Uses.*

CIvil and Forreigne Wars have brought us to a low estate, prest us very sore, we cannot help our selves, and others will not help us; a world of iniquity and misery is incumbent on us by our wars at home and abroad, and the *hand of the Rulers* of the earth hath been *deep in all this*; is there none to look after *them*? yes sure; con-

sult with the *last Position* and that will tell you.

Pos. 12. *Christ deals in severity with Kings.*

Jesus Christ will deale in severity with the Rulers of the Earth. 1 *Chron.* 16. 21, 22. *He suffered none to doe his people wrong, but reproved Kings for their sakes.* *Psal.* 76. 11, 12. *He looseth their loynes, and strickes them thorow, cuts off their spirits and casts contempt on Princes.* *Job.* 12. 21. *He profanes their glory, and spoiles all their excellency, and layes their honour in the dust.*

Isa. 20 23. *Isa.* 20. 23. *He bringeth the Princes to nothing, he maketh the Judges of the earth as vanity:* they seemed the most stable beings on earth, having all that flesh and blood could contribute to maintaine them, but he brings them *to nothing.*

Isa. 3. 14. *The Lord will enter into judgement with the Ancient of his people, and the Princes thereof; for ye have eaten up the Vineyard; the spoile of the poor is in your houses.*

Jer. 34. 21. *Zedechiah King of Judah, and his Princes, will I give into the hands of their enemies, and into the hand of them that shall seeke their life, and into the hand of the King of Babylons Army.*

Isa. 41. 25. *I have raised one from the North, and he shall come upon Princes, as upon Morter, and as the Potter treadeth clay.*

Rev. 19. 17, 18. *The fowles of Heaven are gathered unto the supper of the great God, that they may eate the flesh of Kings, and the flesh*

flesh of Captains. This his dealing manifesteth him to be King of the World, and the Author of the great Turns and Changes here beneath. *Dan.* 2. 20, 21. *Blessed be the Name of God for ever, for Wisdome and Counsel are his, and he changeth the times, and the seasons; He removeth Kings, and setteth up Kings.* See the Reasons for this dealing of Christ.

1. Kings are in covenant with their people, and their great *Trustees.* 2 *Kings* 11. 17. *Jehoiadah made a Covenant with the King and the people:* But how little they keep their covenants, experience sadly tells us. They covenant to maintaine wholesome Laws, and the just Rights and Liberties of the Subject; but how little are either regarded by them afterward? They covenant to make the safety of the people, and not the fulfilling of their wills the greatest Law; but how little is that minded? when the least income of their interest shall indanger publick good, when they are in competition. Now *Jesus Christ* he is *The Amen, the true and faithful witnesse*, and hates all unfaithfulnesse; they think they may play fast and loose; they see none to put their bonds in suite; I, but *Christ* in that case, will enter an action against them, and cast them, and make them pay all costs and charges.

Reas. 1. *They break covenant with their people.*

2. Now in this his severe dealing with

Reas. 2. *Christ appears no respecter of persons.*

earthly Rulers, *Christ* appears *no respecter of persons. Job.* 39. 14. *He accepteth not the persons of Princes, nor regardeth the rich more then the poor*: he is as exact in government, as he is in teaching. *Luke* 20. 21. *Thou teachest rightly, and acceptest no mans person*: and 1 Pet. 1. 17. *He judgeth every man according to his works,* ἀπροσωπολήπτως, *without respect of persons.* He values not those gingles and trappings of power, greatnesse, and honour: *Righteousnesse* with him shall be owned in the least and lowest; but wickednesse shall not be spared in the greatest.

Reas. 3. Christ his wisdome exceeds their king-craft.

3. By this dealing Christ makes his *Wisdome* to out-shine their *King-craft* and carnal Policy. *Isa.* 11. 2. *The Spirit of wisdome, understanding, and counsel rests on Christ*; *not onely* is in him, but in him as the proper place of them, they *rest* in him. Rulers have all the advantage of breeding, and example to make them subtile, they have all that the strongest wits can present them with: Their interest makes them serious, their malice quick-sighted, and their experience setled in their way: This is their *businesse*, they make it their worke to mind and follow it. *Psal.* 2. 2. *The Kings of the earth set themselves* יתיצבו *sistunt, Simul faciunt stare*, they make it stand together. *Vires omnes & studia & conatus conferunt in Dominum*, saith *Vatablus*. They employ all their forces, stu-

Psal. 2. 2.

dies,

ties, and endeavours, against the Lord: *the people, they rage and imagine a vaine thing*; they are led by passion, and phantasie, which things are soon gone; but your *Kings* and *Princes* proceed more solidly; *The Rulers take counsel together*, but for all this solid working, you know what follows, *verse* 4. *He that sitteth in the heavens shall laugh, the Lord shall have them in derision.*

Reas. 4. *Christ is to overcome Satan in his own Territories.*

4. Christ is to overcome Satan in *his* own Territories (as he counts them) Not onely shall Christ overcome him in spiritual regiment, over the souls and consciences of men; but Christ must drive him out of the *World* also, out of his *hold in the Earth*. *Rev.* 11. 15. *The Kingdomes of this world are become the Kingdom of our Lord and his Christ, and he shall reigne for ever and ever.* *Satan in* 2 *Cor* 4. 4. is stiled *the God of this world*; but *Christ* must ungod him. 1 *Cor.* 15. 24, 25. *He must put down all rule and authority and power*: and surely Satans rule shall not stand, but he will pull it down.

Use 1. *See the sinfulnesse of Kings, in Christ his dealing with them.*

1. Read the sinfullnesse of Kings, through *Christ* his severity: surely they must be out of measure sinful whom Christ thus brings his wheele upon. God knows, I am no enemy to Governours, nor Governments, nor to *that* by way of a King; yet I think Kings are and have been the worst rank of men in the World.

Read

Read your own Chronicles, and you will finde you may write all your good Kings in a small Ring. *Corruptio optimi pessima*; The corruption of the best, is worst; Kings should be best, and they have the best of Power, Pleasure and Revenues; but how wofully is all corrupted? and so much *Christ* his dealing with them tells you, and you should learne it thence.

Vid. Chap. 10. & 11.

2. *See his impartial holinesse.*

2. See the impartial and unspotted holinesse and righteousnesse of *Jesus Christ*: He will not spare sin where ever he finds it; He hath vials full of wrath to pour out, when they fill up their measures of sin: When they ripen their sins to the harvest, he will command his *Angel to put in the sickle*. *Christ* can suffer them in their wickednesse, and yet have no defilement to himselfe: *Læsa patientia fit furor.* Patience abused turns into rage; he will abundantly recompence his patience and longsuffering with the amazing strictnes of his just proceedings!

3. *Learne to what to refer our present providences.*

3. See what to expect, and to what to refer the providences of our present age. Is it not a shaking thought to recal how *the tallest Cedar* that grew amongst us, who was greene and spread his branches far, is felled to the ground? The greatest Family among us laid waste, and the posterity that expected succession, into the riches and honours of their fore-Fathers, are

are little better then *Noble Vagabounds.* I meddle not with the proceedings in that caſe, but ſure I am, *In all God is juſt.* God hath begun in *England*, but he will not end *there.* I dare not preſume to ſet down times, meaſures, meanes, and modes of things, which the *Father hath reſerved in his own hand*; onely this I ſay, waite but a while, and it may be you ſhall ſee The Inceſtuous houſe *of Auſtria*, the *Emperour*, *King of Spain*, *France*, *and the reſt of the ten Kings of Europe*, which have given *their power to the Beaſt*, to come tumbling down; and if they fall, ſurely many more will fall with them; their Creatures, and their Followers, their Courtiers, and their Flatterers cannot ſtand, but muſt come down, and with them many more. I perſwade my ſelfe, that thoſe whom God hath ſet now in power over us do ſeriouſly weigh what *Chriſt* hath done and will do, how he is *yeſterday and to day, the ſame for ever, for ever*; juſt and jealous againſt all wickedneſſe and ungodlineſſe, and that this doth and will work upon their hearts, and cauſe them to be humble before God, and much in prayer; to be watchful over themſelves and theirs, and others, and to ſtudy to do the work of Chriſt put into their hands, not negligently, but faithfully, not to pleaſe men, but Chriſt.

CHAP.

CHAP. XX.

Concludes with ſhewing, How the twelve Poſitions formerly handled inſtruct us in our Turns and Changes.

WE have opened twelve Poſitions, and divers things in them. I ſhall conclude with a very breife inſtruction, teaching us what we may learne from every one of thoſe Poſitions concerning our *preſent Turns.*

How the Poſitions formerly handled conclude about our preſent Turnes and Changes.

Poſ. 1. *All power is in Chriſt*; power to raiſe or depreſſe Kingdomes and Nations as well as particular perſons; and its little leſſe then blaſphemy to exclude him from our Turns: If they be for good, he is the *Author and preſerver of them.* If we have Plenty after ſcarcity, Liberty after bondage, Peace after war: Oh thank *him, him* I ſay for thoſe bleſſed changes: But what if we experience the contrary, darkneſſe inſtead of Light, feare inſtead of Safety, evil inſtead of Good; yet in theſe evils *Chriſt* is to be owned. *Iſa.* 45. 7. *I forme light and create darkneſſe, I make peace and create evil, I the Lord do all theſe things*: and

Amos

Amos 3. 6. *Shall there be evil in the City and I the Lord have not done it? Christ* then hath his work in City or National good or evil.

Pos. 2. *All the Kings of the earth reigne by Christ.* Kings are the greatest persons of the earth, and cause the greatest Turns and Changes, either to good or evil. How is our feare and sorrow turned into hope and joy, when righteous men are exalted to government? and what mourning when wicked ones? *Prov.* 29. 2. How much of the increase of wickedness is abated, by their power, care, and example? and what great cause have Saints to blesse God, when he makes Rulers *nursing fathers*, and to rule *for him* as they rule *by him?*

Pos. 3. *Government is set up for the good of the World*, and nothing causeth more considerable changes then *that* doth: it reduceth lawlesse ones to *a rule*; ruleth and boundeth excessive desires and actions; brings in trade and wealth, improvement of creatures, and increase of peace.

Pos. 4. *Government in the frame of it is apt to change*, and doth not that reach us? Government is a comprehensive word, relating to Princes and people; and so *all change* when Governments change; Laws, Places, Offices, Rewards, Times, and Persons, *all change.*

Pos. 5.

Pos. 5. *Kings and Princes have abused their power*; that is a sad change, a change of what should be best, to worst; of power to abuse of it: of Kings to Tyrants, of Princes to Oppressors.

Pos. 6. *Sins of Princes tend to break their power.* Here is change upon change: Change of Manners by sin, and change of Wholnesse and Soundnesse to a breach. Power cannot break but many things break with it, and many things cannot break but it makes great alteration.

Pos. 7. *Princes being wicked, people grow wicked too*; a woful change indeed, and much to be lamented; Princes that should rule, become slaves, and that to the worst of masters, their *own Lusts*: people that should be under command to become unruly, and unruly by them that should better order them.

Pos. 8. *Abuse of power and wickedness of people adapt to Civil War.* Those in power complain of the people, and the people of them in power; and we have just cause to complaine of both. Its a sad case that turnes the soul to a weariness of the good it doth possesse, and to a loathing its own peace.

Pos. 9. *Civil Wars cause fatal Turnes.* They turne, and overturne; all Turnes are in the bowels of that *one*: our many years sad experience hath taught us; we were

were full, but soon emptied; we were high, but brought low; we were in safety, but soon rapt into feare. Oh that our hearts might turne after all these Turnes upon *us*.

Pos. 10. We fall out one with another, and our neighbours fall out with us both. How do they laugh at us, and seek to raise themselves out of our ruines? Is it not hard when those you thought would *help* you, at best are Neuters, stand still and look on? Truly, we may thank our selves, for putting them on *that* temptation. Had we kept together,

Pos. 11. They would have been as formerly: But now they are in armes, their War-ships rigged and manned, and now the Seas must be as bloody by a *Forreigne War*, as our Land had been by a *Civil*: Dreadful Turns and Changes when both land and sea are bloody; And surely *Christ*

Pos. 12. will inquire after all that blood, whose blood, how much blood, for what cause, by whom, in what manner, and when it was shed. *The Judge of all* shall appeare in his righteous judgement, and then wo be to the wicked, crafty, cruel, great ones of the World.

CHAP.

Chap. XXI.

Shews the Turns that befal Nations from the consideration and working of Christ as King of Saints, in 12. Sections. 1. Jesus Christ is King of Saints. 2. He hath this honour upon his sufferings. 3. He puts forth his power as King of the World for his Saiuts, over whom he is King in a special manner. 4. He must have more visible glory in this World. 5. All governments will prove bitter, that Christ may be embraced as sweet. 6. Christ pours out a mighty spirit of prayer on his people, which he will answer. 7. He shall have a willing people in the day of his power. 8. Some of the Kings shall be among that willing people. 9. Christ having great works to do, will notably stir up the spirits of Princes and people. 10. The great work of the last dayes shall be to exalt holinesse and righteousnesse. 11. Saints shall have Conquests over their adversaries. 12. These Turns shall be by degrees.

We

WE have seen *Christ* on the Throne, and the World under his feet, and that he works as being *Lord paramount* of the earth: Let us now raise our thoughts and hearts unto a farther consideration, and behold the Turns of the World from *Christ, as King of Saints*; and that your thoughts may be more collected, I shall represent you in this Chap. with twelve Sections.

Sect. I.

Jesus Christ is King of Saints, as well as King of the World. God the Father glories in this, that he hath *set him his King upon his holy hill, Psal.* 2. 6. Let the Kings set against him, and seek to break his cords; all their power and malice cannot in the least unsetle him. *Psal.* 110. 4. *He sweares and will not repent.* God the Father is fully satisfied in the great glory put on *Christ*, so as he will never have a recoying thought concerning it. Its the blessed burden of the *Song of Moses and the Lamb, Rev.* 15. 3. *Just and true are thy ways oh thou King of Saints.* And let wise and holy *Daniel* tell you what work this makes, *Dan.* 2. 44. *His Kingdome shall break in pieces and consume all these Kingdomes, and it shall be for ever.*

1. *Jesus Christ is King of Saints.*

Sect. II.

2. *He is so upon his sufferings.*

Jesus Christ hath this high honour of being King of Saints upon his sufferings. The 22. *Psalm* is a Psalm of *Christ* and his suffe-rings, as appears from *v.* 1. to 22. *The meek shall eate and be satisfied, and the Kingdoms of the Nations shall worship; yea the fat ones upon earth, v.* 25. *shall eate and worship*: and the ground you have, *v.* 28. *The Kingdome is the Lords, and he is Governour among the Nations.*

Phil. 2. 7, 8, 9. *He made himselfe of no reputation* (though he were in the forme of God) yet, he *took on him the forme of a servant*; thus he humbled himselfe, but God highly exalted him: and upon this follows, *a Name above every Name, the bowing of every knee to him, and the confession of every tongue, That he is Lord.* It is a proper honour due unto him from these his sufferings, that is, such an honour as had not accrewed to him if he had not suffered.

Jesus Christ had experience of many Turnes in his sufferings; Now his glory shall correspond with his sufferings and not be in one straine or streame, but in diverse Turnes and alterations.

Sect.

Sect. III.

Jesus Christ puts forth His power he hath King of the Nations, for his people to whom is King of Saints. 1 *Chron.* 16. 20, 21. *When they went from Nation to Nation, from one Kingdome to another People; He suffered no man to do them wrong, yea he reproved Kings for their sakes.* He must be King of the World, that he may be *their King*, that in their wanderings he might help them; and if Kings oppose them, he as King of Kings will reprove them. *Rev.* 12. 16. *The earth helps the woman*: The World helps the Church. Christ makes the *Goths and Vandales* break the *Arrian* Faction, by which the Dragon fought to carry away the Church. *Isa.* 43. 14. *Thus saith the Lord your Redeemer, for your sakes I have sent to Babylon, and have brought down all their Nobles.*

3. *He puts forth his power as King of the World, for his people to whom he is King of Saints.*

Rev. 12. 16.

Isa. 43. 14.

Jehovah, considered as the Redeemer, and holy One of *Israel*, puts forth his power as he is King of Nations, and makes it subservient to that power he hath as he is the *Redeemer of his people.* He sends *to Babylon and brings down all their Nobles*: there he appears King of Kings, but its *for their sakes, for Israels sake*: there he appears the holy One, and their Redeemer, the Redeemer of his holy ones.

Sect. IV.

4. *Christ shall have more glory in this World.*

Jesus Christ shall have more visible glory in this world then ever hitherto he hath had, the glory of this relation, of being *King of Saints.* His Subjects appear in this world as Saints; they here *shine as lights in a dark world,* and the world hates them because they are Saints, holy ones; because by their holinesse they convince and condemn the world: and do they appeare for Christ, and will not Christ appeare for them? They appeare for him visibly upon earth before men; and Christ will take to himselfe his great power; and *Dan.* 7. 22. *Time shall come when the Saints shall possesse the Kingdome.* He had a government over *Israel,* so as he had not over other Nations, and the Nations knew it. *Exod.* 14. 25. *Let us flee* (say the Egyptians) *from the face of Israel, for the Lord fighteth for them. Deut.* 32. 31. *Their Rock is not as our Rock, even our enemies themselves being judges:* And surely *Christ* shall again appeare to have the government of Saints, and *Saints* shall know it more, and their enemies too, when he shall *be revealed from heaven to take vengeance on them that know not God* and 2 *Thes.* 1. 10. *shall come to be glorified in his Saints, and admired in all them that believe.* Thus *Rev.* 15. when *Christ* sends his

last plagues, in which are filled up the wrath of God on his Churches enemies, *then is Christ honoured, v.* 3. *as King of Saints.*

Sect. V.

Bitternesse doth and shall mingle with all Governments among all Nations, that so Christs Government may be rendred sweet. Look on Governments by single Persons, or by Councils, in Kingdomes or in Common-wealths; look on this or that form of Government whatsoever it be, you will finde so much weaknesse and wickednesse, so much corruption, self-seeking, and undue exaltation of themselves breaking forth, as that men will be weary of it. To maintaine their pride, you will finde men apt to oppresse; to maintaine their oppression, you will finde them strous either to straine or new coyne laws; and so far from removing heavy burdens, that they will lay more on. Observe, observe narrowly, and you will meet with such undue biassings in them that rule, to their friends, kindred, relations and interests, that due deserving worth cannot mount to preferment: Look on the right or left hand, you will finde no helper: oh how wellcome will *Christ* be in such a conjunction of affairs? When he was to be borne into the world, he

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5. *All Governments have their bitterneſſe, that Chriſts Government may be rendred deſirable.*

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ſtay'd till men had made *void his Law*, til the *Phariſees* by their gloſſes and tradi tions *had made the word of God of no effect* and when he ſhall come to take the King dome to himſelfe, is ſhall be when me have corrupted, and ſo inbittered al rule and government. Iſrael muſt be un der hard Task-maſters that *make them ſerve with rigour*, before *Moſes* and *Aaron* can be hearkned unto. *Rev.* 17. 13, 14 *The ten Hornes*, that is, the ten Kings o *Europe*, *give their power and ſtrength to th Beaſt*, and make war with the Lamb; tha is the condition of Governours befor Chriſt come: But the Lamb ſhall com and overcome them, for he is *King o Kings*, and *Lord of Lords*, and they *tha are with him*, as *called*, and *choſen*, and *faithful*.

Sect. VI.

6. *Chriſt poureth on his people a mighty ſpirit of prayer.*

Chriſt pours out on his people a mighty ſpirit of prayer which he in his government a King of Saints, returns a full anſwer to. The prayers of Saints are Chriſt his ſpirit breathing in ſighs and groanes, and making a *voyce of ſupplication*. Now ſurely he underſtands his own voyce in them, and will heare his own ſpirit: When God rejected *Saul*, *Samuel* is commanded *not to pray for him*, 1 *Sam.* 16. 1. Its a ſad thing, when thoſe in authority fall out

of

of Saints prayers, or when Saints pray against them, not for them. 1 *Tim.* 2. 2. *We must pray for Kings, and all that be in authority*; and surely it is fatal and ominous when Gods people justly indite Princes, and plead as *Ananias* against *Saul*, *Act.* 9. 13. *Lord, I have heard by many of this man, how much evil he hath done to thy Saints.* When the *soules under the Altar cry*, *Rev.* 6. 10. then *v.* 12. *Behold a great Earthquake*: little do you conceive what great Changes Saints prayers make. *Rev.* 5. 8. *The four living creatures, and the four and twenty Elders*, which is the resemblance of a Gospel-Church; the *four living creatures* representing the Officers, and the *four and twenty Elders* the Brethren of the Congregation: now these are said, *to have golden vials full of odors*, which *are the prayers of Saints.* Now these *vials* of prayers fill *the vials of wrath*, *Rev.* 15. 1. God assumes it as his high prerogative to *break the arrows that flie, and wound afar off*; to break the *sheild* that should defend, *the sword* that wounds neer at hand: *He breaks Arrows, Sheild, Sword, Battle, All*; But *where?* Its in *Salem, in Sion, where Judah knew God*, and *Israel greatened his Name*; Its *there, there*, where his people cry to him, *Psal.* 76. 3. *Psal.* 76. 3.

Sect. VII.

7. *Christ shall have a willing people.*

Jesus Christ shall have a willing people in the day of his power, Psal. 110. 3. Oh! strange what a Turne will that be: oh how backward are men now, and to nothing more backward then to holinesse, and holy things, when they come forth in their beauty. I, but *Jesus Christ shall have the day of it*, and it shall be the *day of his power*, the day wherein his power shall be gloriously manifested, and subjected unto. *Isa.* 49. 19, 20, 21. *The land shall be too narrow, by reason of the inhabitants. The children shall say, the place is too straite for us: give place to us, that we may dwell*; yea the Church shall say in regard of the numerous addition of Members: *who hath begotten me these? seeing I have lost my children, who hath brought up these? Behold I was left alone.*

That is a remarkable Propheſie and Promiſe in *Ezek.* 36. 37, 38. *I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemne Feasts: So shall thy waste Cities be filled with flocks of men, and they shall know that I am the Lord.*

Sect.

Sect. VIII.

Some of the Kings of the Earth shall be among this willing people. Oh wonderful! wonderful! Kings to become subjects, to be among the people, and the *willing people*, whom aforetime they most hated; that is strange, that those who were the greatest enemies, should now become friends; that those who have done so much against *Christ*, shall now be active for him. God had of old his *David*, *Hezekiah*, *Jehoshaphat*, *Asa*, and *Josiah*, good and godly Kings, and he will have some like them again; outward pomps and pleasures shall be no let to his call and working on them, and by them.

8. *Some Kings shall be among this willing people.*

Isa. 49. 7. *Thus saith the Lord the Redeemer of Israel, and his holy One; Kings shall see and arise, Princes also shall worship because of the Lord that is faithful, and the holy One of Israel, and he shall chuse thee.*

Isa. 30. 21. *Their Nobles shall be of themselves, and their Governours shall proceed from the midst of them; He will restore their Judges as at the first, and their Counsellers as at the beginning; afterward thou shalt be called the City of righteousnesse, the faithful City.*

Isa. 49. 23. *Kings shall be thy Nursing fathers, and Queens or Princesses thy Nursing mothers.* Those who have been the per-

perſecutors, ſhall be the preſervers; the deſtroyers ſhall prove nouriſhers; thoſe that did minde nothing but their pride, and pleaſure, they ſhall now minde the Church and her intereſt; They that made the people of God bow down till they paſſed over them, they ſhall come, and bow down to the Church with their faces toward the earth.

Iſa. 60. 16. The Prophet there ſpeaking of the ſtate of the Jewiſh Church, after their general converſion to *Chriſt*, promiſeth: *Thou ſhalt alſo ſucke the milke of the Gentiles*; that now accurſed people of the *Jews* ſhall become bleſſed; they are ſtill beloved for their father ſake, *v.* 10. *They ſhall ſuck the breaſts of Kings*; none have been and are ſo ſqueezed in all parts of the World where they are ſcattered, as the poor *Jews* are; who, although they enjoy an Old-Teſtament bleſſing, and become rich where they live; yet then thoſe who rule over them uſe them as we do a ſponge that is full, wring it dry: So are they dealt withal; but now thoſe that ſucked from them, ſhall give ſucke to them; yea, *the ſonnes of ſtrangers ſhall build up thy walls, and their Kings ſhall miniſter unto thee; for in my wrath I ſmote thee, but in my favour have I mercy on thee.*

Sect.

Sect. IX.

9. *Christ shall mightily stir up his people to be active.*

That Christ having great works to do in the last dayes, he will mightily stir up the spirits of Princes and People. When Temple-work was in hand, when the solemne and publick worship of God was to be set up, *Hagg.* 1. 14. *God stirs up the spirit of Zorobabel Governour of Judah, and the spirit of Jehoshuah the high Preist, and the spirit of all the remnant of the people*: Marke, its particularly set down, *the spirit, the spirit, the spirit.* God had particular work for the Governour, the high Preist, and the people; and therefore in particular he stirs up their spirits; oh sweet and blessed work, and blessed spirits! *Zorobabel, Joshua, People, all* are *stirred*, and *stirred in spirit*, and *all work*: *Zorobabel* doth not disdain the work, nor scorne the people; The people are not crosse to *Zorobabel*, but all sweetly agree.

It was a great work to establish the Kingdome in *Davids* hand, and then 1 *Chron.* 12. 18. *The spirit clothed Amasa, and he said, Thine are we David, and on thy side thou son of Jesse, Peace, peace be to thy helpers, for thy God helpeth thee.* Christ hath Temples now in Gospel-times, as well as formerly; and there is a great deale *of Temple-work, of Church-work to be done now*, as well as *then*; and God will stirre up the

the ſpirits of Governours, Paſtors, and People, *now*, as well as *then*, and they ſhall work, and the work ſhall proſper in their hand. God the Father hath now the Kingdome of *David*, the Kingdome of his Son *Jeſus Chriſt* to ſet up, and it muſt be ſtrengthened in his hand. God will now cloath many like *Amaſa*, with his ſpirit, that ſhall come forth to the *help of the Lord againſt the mighty*.

Sect. X.

10. *Righteouſneſſe ſhall be exalted in Kingdoms.*

The great worke of the latter dayes ſhall be to exalt holineſſe and righteouſneſſe, in Kingdomes and Common-wealths.

Ezek. 37. 23. *They ſhall not defile themſelves any more with their Idols, nor with their deteſtable things, nor with any of their tranſgreſſions: But I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them; ſo ſhall they be my people, and I will be their God.* This bleſſed Covenant ſhall be made good, both to Jews and Gentiles. *Joel* 3. 17. *So ſhall ye know that I am the Lord your God, dwelling in Sion my holy mountaine; Then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſſe thorow her any more.* Theſe Promiſes have not received their full accompliſhment; I ſay, their *full* accompliſhment; but remaine yet to be fulfilled according to what was laid down in the

the *second Chapter*; The holineſſe and purging ſpoken of in theſe Promiſes, ſhall not be the portion of *Jeruſalem* onely; ſhe alone is not to obtain this holineſſe and righteouſneſſe, and others left out: But it ſhall be the portion of other people, the *Gentiles* alſo according to the Propheſie of *John* in *Rev.* 22. 3. There ſhall be no more *Curſe*; then ſurely there will not be that that cauſeth the curſe, which is *ſin*: ſo far as the curſe ſhall not be, ſin ſhall not be: *But the Throne of God, and the Lamb ſhall be in it.* Now the Thrones of men and of the Beaſt, the Thrones of prophaneſſe and Idolatry, are ſet up; but it ſhall not be ſo then, but *his ſervants ſhall ſerve him.* Now they ſerve their own luſts, and the wills of men too much; but then they ſhall ſerve *the Lamb Chriſt*; and how, and wherein? *Pſal.* 45. 6. *The Scepter of his Kingdome is a right Scepter, v.* 7. *Thou loveſt righteouſneſſe, and hateſt wickedneſſe*; and as Chriſt loves and hates, ſo ſhall his ſervants then eminently; they ſhall have *his minde and heart.* 2 Pet. 3. 13 *We according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſſe.* When the *new heavens* and the *new earth* ſhall be righteouſneſſe, then *ſhall be no ſtranger there*, but a home dweller; it ſhall abide there as in the proper ſeat of it.

Sect.

Sect. XI.

11. *Saints shall have Conquests over their enemies.*

Saints shall have notable conquests over their adversaries.

Numb. 24. 17, 18. *The Star out of Jacob, and the Scepter that shall rise out of Israel, shall smite the corners of Moab: Edom shall be a possession, and Israel shall do valiantly; out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the City.* The names of Moab and Edom and the City, hold out the enemies of the Church; *Israel* and *Jacob*, are to be referred to the Israel of God in the Gospel, and his people *now*, as well as *then*: and pardon me, if I conceive our late domestick Wars and Triumphant Victories to look this way.

Joel 3. 19. *Egypt and Edom shall be a desolation for the violence against the children of Judah, because they have shed innocent blood in the land.* *Egypt* and *Edom* comprehend the enemies of Gods people *now*, as well as formerly; and precious *in the sight of the Lord is the blood of his Saints.* Tremble and be horribly afraid, France, Spain, Savoy, Germany, England, yea all Nations, on whom lieth the heavy guilt of *Saints blood*; he that hath a *bottle for their teares*, will certainly account for their *blood*; and who knows but he may now be upon his Circuit, and

and beginning to repay and to require blood for blood?

Obad. v. 18. *The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stuble, and they shall kindle in them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.*

Psal. 149. 6, 7, 8, 9. *The praises of God shall be in the mouthes of Saints, and a two-edged sword in their hands to execute on them the judgement written; To execute vengeance on the Heathen, and punishment on the people; To binde their Kings in chains, and their Nobles in links of Iron: This honour have all his Saints:* and this ruine shall all his adversaries have.

Hag. 2. 22. *I will overthrow the Throne of Kingdomes, and I will destroy the strength of the Kingdomes of the Heathen, and I will overthrow the Charriots, and those that ride in them; and the horses and their riders shall come down every one by the sword of his Brother.*

Sect. XII.

This Holinesse and Righteousnesse, these glorious Conquests, and these great Changes shall not be all at once, but be brought on by degrees.

12. *These things shall be by degrees.*

Thus *Moses* carries Israel through the Wilderness, but *Joshua* brings them into

to Canaan; *Moſes* muſt not do all, nor *Joshua*: both have their proper works: *David* provides for the Temple, but *Solomon* he muſt build it.

Deut. 7. 22. *I will put out theſe Nations before thee by little and little, thou mayſt not conſume them at once.* God works and performes his promiſes *now* in proportion to what he did formerly; and as it was by degrees then, ſo *now*, though its poſſible God may make more haſte; God builds up his people as he deſtroyes his enemies, and that is *by degrees.*

By the *ſeven Seals* he deſtroyes Heatheniſh Rome, *Rev.* 6. By the *ſeven Vials* ſucceſſively the Antichriſtian Romiſh party, *Rev.* 17. So by degrees he will raiſe his Church.

CHAP.

CHAP. XXII.

Contains the Uses of the former Doctrine, namely, That Christ is King of Saints.

HAving declared *Christ* in the former twelve *Sections* to be *King of Saints*: Give me leave now, to adde a word of application, and

that { 1. By way of an inviting *Instruction*. 2. By way of *Exhortation*.

1. *Use of Instruction.*

The inviting *Instruction* you shall finde in these three passages, discovering { 1. Christs excellency. 2. The properties of his Kingdome. 3. The glory of his Saints.

1. To shew you *Christ's excellency*, in that he is *King of Saints*: None so glorious, and therefore none so desirable as *Jesus Christ*, *Rev.* 15. 3. where he hath that high and mighty Title of *King of Saints* ascribed to him; he is also called *Lord God Almighty, whose workes are great and marvelous, and his wayes just and true.* Now to elevate your thoughts to his Excellency, let me set before you these four things. { 1. His right and Title. 2. His Qualifications. 3. His Administrations. 4. His Communications.

1. *Christs Title.*

1. *His right and Title*, which you shall finde the justest and highest Title: He is no usurper of his Kingdome; for he hath it by a fivefold right. 1. Of Election. 2. Of Donation. 3. Of Birth. 4. Of Purchase. 5. Of Conquest.

1. *By Election.*

1. His right is by *Election*; for He is *chosen* to it by God the Father, *Isa.* 42. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth.* Gods everlasting love is on him, and on him for the great work and service of the Mediatorship; he hath passed by all in Heaven and Earth, and laid it onely on his shoulders. *Psal.* 2. 6. He hath set his King on his holy hill: set him נסכתי from נסך which signifies to pour out; I have *annointed* and set him by my eternal counsel and decree: yea the Father hath passed it with an oath, *Psal.* 110. His swearing is to be extended not onely to his *Priestly*, but also to his *Kingly* Office; so that he will never repent of his choice; His right is then by the best *Election.*

2. *By Donation.*

Psal. 2. 8.

2. He hath right by *Donation*, and that is a right with the highest love: All power is *given* to him, *Matth.* 18. *in heaven and in earth: Aske of me, and I will give thee the Heathen:* His Kingdome is all of love. The Father loves, and gives him the Kingdome; The Son loves the Father, and us, and gives himselfe to us, with command to love him, and one another.

other: he calls us his *little flock*, and assures us, *It is the Fathers good pleasure to give us the Kingdome also.*

3. He hath his right by *Birth*; it is his *Birthright*; So he is πρωτότοκος πάσης κτίσεως, *the First-borne of every creature*, Col. 1. 15. & v. 18. πρωτότοκος ἐκ τῶν νεκρῶν, *the First-borne from the dead.* Psal. 2. 7. *Thou art my Son*; and then follows the inheritance and possession, v. 8. *I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* *Inheritance* is the portion of a Son, and his inheritance hath present possession with it, although his father live for ever. 3. *By Birth.*

4. Christ hath his right by *Purchase*; he layes down a considerable price for his Kingdome. *Isa.* 53. 10. *He makes his soul an offering for sin*, and then follows: *he shall see his seed and prolong his dayes*; that is, having poured out his soul, his blood, as a drink-offering to his Father, he shall prolong *the dayes of his Kingdome, and the good pleasure of the Lord shall prosper in his hand.* 4. *By Purchase.*

5. Lastly, his *Conquest* gives it him: 1 Cor. 15. 25. He must reigne and put all his enemies under his feet, he must reigne, and his enemies must be *destroyed*: yea he destroyes that which destroyeth *all*, namely *Death*: he then lives, and reignes, reignes and conquers, and justly reignes, 5. *By Conquest.*

because he justly conquers. Equity is surely attractive, and none hath more of *that* then *Christ*, and therefore unto him should we look.

2. *Christs qualifications greatest.*

2. Christ hath not onely right, but the most incomprehensible *qualification* for his Government. Here on earth many have *right*, who have not wisdome to *rule*: *Christ* hath superlatively all *right*, and all *qualification*; He is the *wisdome and power of God*. 1 *Cor.* 1. 24. *Col.* 2. 9. *In him dwells all the fullnesse of the Godhead bodily*; *All treasures of knowledge are hid in him*; *Col.* 2. 3. His anointing is with *oyle of gladnesse above his fellows*: *Psal.* 45. 7. He hath the spirit, but not by measure, and that spirit *resting* on him, *Isa.* 11. 2. all which shew the *person* of *Christ* to be most heavenly, and that with which we should most be taken.

3. *Christs administrations highest.*

3. Christs *Administrations* are the highest and purest: *Rev.* 15. 3. *His wayes are just and true*: *Psal.* 85. 10. Here *mercy and truth meet together*; *righteousnesse and peace kisse each other*. He is most absolute, accountable to none but his Father. He rules by *will*, and justly too; because, his will is a Law: what is *Tyranny* in the *Creature*, is *Equity* in *Christ*. His exalting his will to be our Law, is righteous in him, and good to us; for *Men* to do so, is to intrench on his prerogative, and render themselves obnoxious to his vindictive power. He *makes* the Subjects he

rules

les over. *Psal.* 149. 2. *Let Israel rejoyce in him that made him, Let the children of Zion be joyfull in their King*: Their King is their Maker; and therefore requireth the most observance from them. 2 *Cor.* 10. 5. *every thought is to be under a happy captivity to the obedience of Christ.* Let Tyrants never so crafty and cruel, they may restraine the body, and gag the tongues of men, but they cannot reach their thoughts: But *Christ* layes his dominion there, leaves us not *one thought* to be at our own disposal, but requires *all* to come under him.

It is for the poor low governments here to be tied to Time and Place; Christ rules over *all*, all persons and things all-wayes: He makes all, and preserveth what he hath made, and orders righteously that which he hath preserved. He hath *gladium justitiæ*, the sword of Justice, by which he puts up vice, and defends his own people: and he hath *gladium belli*, the sword of War, to destroy his incorrigible enemies: let them gather together, he will scatter them; let them make their nests *in the stars*, yet thence *he will plucke them down*; let them lay their plots deep, and *magnifie themselves to do great things*: yet he will turn their wisdom into foolishnesse, and their plots to the advance of his own designes.

Joel 2. 20, 21.

4. Christs *Communications* are the lar-

4. Christ his communications are largest.

geſt. 1 *Joh.* 5. 20. *He hath given us underſtanding to know him that is true.* Men may propound ſomething for your knowledge, but they cannot *give the underſtanding*: but Chriſt triumphs in this; to give wiſdome to the ſimple, and knowledge to them that have no underſtanding. *Phil.* 1. 29. *Unto you it's given, on the behalfe of Chriſt, not onely to believe, but alſo to ſuffer for his ſake.*

Acts 5. 31. *God hath exalted him to be a Prince and a Saviour, to give repentance to Iſrael and remiſſion of ſin.* When he left the World he bequeaths no worſe legacy to his Diſciples, then what himſelfe had enjoyed, *Joh.* 14. 27. *Peace* he leaves with them, yea *his peace* to relieve their troubled and fearful hearts.

Eph. 4 8. *and* 12. *When he aſcends up on high, he led captivity captive, and gave gifts unto men*: *Verſe* 12. *He gave ſome Apoſtles, and ſome Prophets, ſome Evangeliſts, ſome Paſtors, and Teachers, for the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt.*

2 *Tim.* 4. 7, 8. *To all that love his appearance,* and that have *fought the good fight, and kept the faith; he as a righteous Lord and Judge, hath laid up, and will give a Crown of righteouſneſſe.* Now ſumme up all: to give knowledge and faith, and ſo all other graces; to give repentance and re-

remission of sins, grace and gifts, gifts to men, and those men to his Church, and hereafter a Crown of righteousnesse: What are, if these are not large Communications? Every *man is a friend to him that giveth gifts*; and shall not the consideration of Christ his bountiful giing, make us desirously longing after that Title of true honour, to be called *his friends*?

Properties of Christ's Kingdome.

We have seen *King Jesus* upon the Throne, and his Throne all glorious; we have seen his Right, his Qualifications, Administrations, and Communications: Let us now in the second place, veiw the *Properties of his Kingdome.*

1. *It is spiritual.*

1. His Kingdome is *spiritual*, *Rom.* 14. 17 *Not in meat and drinke, but righteousnesse and peace and joy in the holy Ghost.* Princes may beare rule over mens persons and estates; but *Jesus Christ* over mens *consciences*: He imprints his Law upon them, and gives them power to reflect both on *that Law*, and their *own wayes* by it; he accuseth or excuseth, lets terrour or peace into the conscience, as seemeth good to him.

His *Commands* and *Promises* carry a blessed spiritualnesse with them, and so do his *Rewards*. When you serve him, it must be *in spirit and truth*; when you *pray*, it must be *in the spirit*, *Jude v.* 20. and when you *heare*, it must be *what the*

ſpirit ſayeth to the Churches, Rev. 3. 6.

If you take on you to *preach*, it muſt *not be with the entiſing words of mans wiſdome, but in demonſtration of the ſpirit, and with power, Col.* 2. 4. and if you *ſing*, it muſt be *ſpiritual Songs, making melody with grace in the heart to the Lord, Col.* 3 16. In a word, *you are as lively ſtones built up, a ſpiritual houſe, an holy prieſthood to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt,* 1 *Pet.* 2. 5 and *verſe* 9. *Ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him that hath called you out of darkneſſe into his marvellous light. I beſeech you therefore Brethren by the mercyes of God, that ye preſent your bodies a lively Sacrifice, holy, acceptable unto God, which is your reaſonable ſervice, Rom.* 12. 1.

2. *Its Univerſal.*

2. His Kingdome is *Univerſal* over all Saints in all places and ages: *He is yeſterday and to day and the ſame for ever*; he ruled *Iſrael* of old, and he rules his people now; his adminiſtration was unto them outward and viſible; and ſhall it not be ſo again in the latter dayes? *Amos* 2. 9, 10, 11. *I deſtroyed the Amorite before them, I brought them up from the land of Egypt, and led them forty years through the Wilderneſſe to poſſeſſe the land of the Amorits; and I raiſed up of your ſons for Prophets, and of your young men for Nazarites,* ſaith the *Lord*. He brought up, he led, he

he destroyed, he raised, he did all *then*, and will do all *hereafter*. *Rev.* 11. 15. *The Kingdomes of the world are become the Kingdomes of our Lord and his Christ*: not now one Kingdome or Nation, as then; not *this* or *that* Kingdome, and *no more*: but the Kingdomes of *the world* are become *his*, he shall not alwayes be crouded into a corner of the world, but as it is *v.* 1. 7. *He shall take unto himselfe his great power, and reigne and reward his servants the Prophets, and the Saints that feare his Name, both small and great*, here, and there, and everywhere.

3. *Thy Throne oh God is for ever, and ever*, *Heb.* 1. 8. *the heavens perish and* waxe old as a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not faile. His Kingdome then is *Eternal*. *Dan.* 2. 44. *The God of heaven hath set up a Kingdome which shall never be destroyed, and the Kingdome shall not be left to other people; but it shall break in pieces, and consume all these Kingdomes, and it shall stand for ever*: It shall not be destroyed by any adverse power, nor shall it decay of it selfe, but it shall break all adverse power, and it shall stand for ever; and as it is an *eternal* Kingdome, so it determineth men to an *eternal state*. *Rev.* 1. 18. *I live for evermore, Amen; and have the keyes of Hell and Death*; where-

3. *Its Eternal.*

wherefore, *Feare not them which kill the body, but are not able to kill the ſoul: but rather feare him which is able to deſtroy both ſoul and body in hell*, Math. 10. 28.

4. Brings in perfect peace.

4. Laſtly, *his Kingdome* brings in perfect *peace and liberty. Iſa. 9. 6. He is the everlaſting father and Prince of peace. Iſa. 24. 23. The Lord ſhall reigne in mount Sion, and in Jeruſalem before the Ancients gloriouſly*: not onely reigne in heaven, but in *Sion*, and that glorioufly. *Iſa. 25. 8. He ſhall ſwallow up Death in Victory, and the Lord will wipe away teares from all faces, and the rebuke of the people ſhall he take away from all the earth; for the Lord hath ſpoken it.* Death, teares, rebuke, ſhall be taken away; what ſafety and hapineſſe muſt then follow? *Iſa. 52. 13. Behold my ſervant ſhall dwell confidently, he ſhall be exalted and extolled, and be very high.*

Iſa. 60. 19. 20. The Sun ſhall be no more thy light by day, neither for brightneſſe ſhall the Moon give light unto thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory, and the dayes of thy mourning ſhall be ended.

Rev 21. 4. There ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more paine; for the former things are paſſed away.

3. The excellency of Saints.

3. The third and laſt thing that we learne from hence that Chriſt is King of Saints, is the *excellency of his Subjects*, and

and the glory of his holy ones.

1. Christ is King, and the holy One of God, and his Saints shall be *more Saints*, shall appear to be his holy ones; Sanctity shall be more exalted in them, then ever yet our eyes have seen. *1. They shall be more Saints.*

Joel. 3.17. *Then shall Jerusalem be holy, and there shall no strangers passe thorow her any more.*

Zach. 14. 20. *In that day shall there be upon the bels of the horses Holinesse to the Lord, yea every pot in Jerusalem and Judah shall be holinesse to the Lord of Hosts; and there shall be no more the Canaanite in the house of the Lord of Hosts.*

2. They shall live in safety, *Isa.* 60. 18. *Violence shall no more be heard in thy Land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise.* *2. Saints shall live safely.*

Joel 2. 18. *In that day will I make a covenant for them with the beasts of the feild, and with the fowles of heaven, and I will breake the Bow and the Battel out of the earth, and will make them to lie down safely.*

3. Saints enemies shall be brought to ruine, *Zach.* 10. 11. *The pride of Assyria shall be brought down, and the Scepter of Egypt shall depart away.* It is usual to expresse the enemies of the Church by the names of the old grand enemies, *Assyria* and *Egypt*, and you see what shall become *3. Their enemies shall be ruined.*

come of them, they ſhall be *brought down* and *depart away*.

Iſa. 14. 2. *The houſe of Iſrael ſhall poſſeſſe ſtrangers in the land of the Lord for ſervants and for handmaids, and they ſhall take them captive whoſe captives they were, and they ſhall rule over their oppreſſors.*

Rev. 20. 7, 8, 9. *Satan ſhall goe out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to battel: But fire ſhall come down from God out of heaven and devour them. The Lord will create upon every dwelling place of mount Sion, and upon their aſſemblies, a cloud and ſmoake by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence. Iſa.* 4. 5. *Happy are the people that be in ſuch a caſe, yea, bleſſed are the people whoſe God is the Lord.*

2. *Uſe of Exhortation.*

2. Now follows a word of *Exhortation* to provoke Saints to their *dutie*. All that Saints are, and have, muſt be to, and for *Chriſt*: their gifts and graces, their offices, ordinances and diſcipline; they are *from him*, and ſhould be *for him*. Can you ever ſerve a better Lord? or be ſubjects to a better King? give me leave then to call upon you,

1. *To know him.*

1. To *know him*, to entertaine him in all your thoughts; your apprehenſions and notions can never be raiſed *ſo high*, and truely innobled, as when *He* is the object.

object: mount your meditations to the higheſt, you will meet with that in *him* which will ſurpaſſe all your thoughts. How gladly ſhould you follow thoſe Goſpel-ſtraines that make the death and reſurrection of *Chriſt* the Topick places for Faiths Logick; heads of arguments for the new creature to reaſon from, *Col.* 3. 1. *Its eternal life to know him: Joh.* 17. 3. and therefore ſet this down as a concluſion in your minde, with that bleſſed Apoſtle, who *determined to know nothing but Jeſus Chriſt, and him crucified,* 1 *Cor.* 2. 2.

2. Learn hence to *feare him: Rev.* 15. 3, 4. *Oh King of Saints, who would not feare thee oh Lord, and glorifie thy Name?* The greatneſſe and goodneſſe of *Chriſt* call for a reverential frame in our hearts. How thoughtful and conſiderate ſhould we be, leaſt by our poor and low, and unbeſeeming carriage *he* might fall ſhort of his glory? Oh the highth and depth of his Wiſdome, Power, Mercy, and Juſtice, who is King of Saints! and yet how few do honour him? It falls on Saints; a work it is, that lieth on their hands, *to give him the glory due to his Name*; and aſhamed ſhould they be to be found ſo backward in this work. 2. *To feare him.*

3. Repoſe your *truſt in him*: 2 *Sam.* 22. 2, 3. He that is your King, is your *Rock* and *Fortreſs*, and *Deliverer*, your *Sheild*, 3. *Truſt in him.*

Sheild, horne of Salvation, high Tower, your Refuge, your Saviour, that saveth you from violence; therefore *trust in him. Psal.* 20. 7. *Some trust in Chariots, and some in Horses; but we will remember the Name of the Lord our God.*

I will not trust in my Bow, neither shall my Sword save, saith *David, Psal.* 44. 6. *How great is the goodness laid up for them that trust in him, before the sons of men? Psal.* 31. 19. *None of them shall be desolate.*

Psal. 34. 22. *Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed; and he shall bring thy wayes to pass, Psal.* 37. 3, & 5.

4. *Embrace him with love.*

4. Embrace him with the *highest love,* oh ye Saints; *for the Lord preserveth the faithful, and plenteously rewardeth the proud doer.* He is the chiefest good, most suitable, and most communicative, and therefore common love will not suffice; it must be a *Jonathans love,* 2 *Sam.* 16. *wonderful, and passing the love of women.* The Church compares the power of her love to the power a disease hath, that masters the body, which all the tossing and tumbling cannot shake off. *Cant.* 2. 5. *Stay me with Flaggons, and comfort me with Apples, for I am sicke of love.*

Remember your *King* is your *Husband,* and you must tender him *the love of your espousals. Jer.* 2. 2. He *draws us with bands of love, and cords of a man. Hos.*

Hoſ. 11. 4. and our love to him muſt *be conſtraining*, carrying *you up hill* and againſt the croud, 2 *Cor.* 5. 14. συνέχει.

5. We muſt by *like to him*; Holy as he is holy: it ſhould be like Prince and like people; he the King of Saints *commanding*, and they Saints *obeying*. We muſt conſider him, who though he were Sions King, yet came in all meekneſſe, and hath left us this command, *Learne of me, for I am lowly and meeke, and ye ſhall finde reſt unto your ſouls*, *Mat.* 11. 29. 5. *We muſt be like him.*

It is written of him, *Heb.* 10. 7. *Lo I come to doe thy will oh my God*: And ſurely we ſhould be as ready in our proportion to doe *his will*, as he was the Fathers; He came to his Crown by the croſſe; and though he were the *Captain of our ſalvation*, yet was he made *perfect through ſufferings*; and if we will be his *Diſciples*, we muſt *deny our ſelves*, *take up the croſs and follow him*: we muſt chuſe as *Moſes* did, *to ſuffer affliction with the people of God, and count it greater riches then the treaſures of Egypt*, *Heb.* 11. 24, 25.

6. He is our King, and we muſt *glorifie him*. Kings ſtand much upon their honour, but none ſo much as *Chriſt*: This the Pſalmiſt well knew when he indited a *Song of loves* to praiſe him with *a ready heart and tongue*, *Pſal.* 45. 1. 6. *We muſt glorifie him.* *Pſal.* 45. 1.

He tells us of his beauty, and *that he is fairer then the children of men*; his lips are not

not ripped with grace, but grace is *poured into his lips:* well may we fall to bleſſe him whom *God* hath bleſſed, *and bleſsed for ever, v.* 2. He is not onely faire, but *valiant*; not onely gracious, but *mighty*, yea mighty *with glory and majeſty*, *v.* 3. A rare Majeſty, *v.* 4. *Truth* a horſebacke; Majeſty illuſtrious with *meekneſs* and *righteouſneſs*; they that praiſe him, glorifie him; and they that *glorifie him, order their converſation aright.* You muſt not barely *ſpeak* his *praiſe*, but *live* out his *praiſe*, and ſhew your ſelves to be his diſciples *indeed*, by bringing forth much fruit.

V. 3. 4.

7. Chriſt muſt be obeyed in his Laws.

7. Laſtly, The King of Saints muſt not want his *obedient ſubjects*; *obedience* is the performance of what is commanded; and thoſe commands are wrapped up in the Law. I have lately read of ſome *Laws of Nature*, which I conceive might be handled in a Goſpel-way: I ſhall endeavour therefore to bring *Scripture-light* to them, and leave them upon your conſciences to be obſerved.

1. Peace is to be ſought.

1. The firſt of them is this, *That peace is to be ſought. Rom.* 12. 18. *If it be poſſible, and as much as in you lieth, have peace with all men*; there is an, εἰ δύνασθον, *if it be poſſible*, and a τὸ ἐξ ὑμῶν, *as much as lieth in you, live peaceably*: εἰρηνεύοντες, ſtill be *peacing* of it. How ill doth wrath, malice, envy, contention, fighting, and brawling

brawling become a man? and it worse becomes a Saint, a man of holinesse, *Heb.* 12. 14. *Follow peace with all men,* διώκετε, *persecute* peace; doe that with a good and raised affection by the good spirit of God, which wicked men doe against you by a wicked spirit; When they persecute you by a spirit of malice, they are boyled up to a hight; so should you be, and move with all your strength after peace: He addes a word more that makes the rule compleat; follow peace and *holiness*. *No peace saith my God to the wicked,* or with wickednesse: *Abeat pax illa, &c.* away with that peace which defiles your conscience, and breaks your peace with God. But follow peace and holinesse, holy peace, and peaceful holinesse, which will render Church and State happy.

2. *Stand to your Covenants,* is a second law of Nature in that Author, and its a law of *grace too.* 2. *Stand to your Covenants.*

I will be your God, I will write my Law in their inward parts; I will give them an heart of flesh: this is *Gods* Covenant, *and he remembers his Covenant for his people, Psal.* 106. 45.

And to be his *people,* to walk *in his wayes and not depart from him,* That is our Covenant. God is faithful in his, and it concerns us to be so in our Covenants. The *Church* humbly and holily boasteth

of this, *Pſal.* 44. 17. that although ſhe had met with hard meaſure, yet *ſhe had not dealt falſly in the Covenant; her heart was not turned backward, nor her ſteps declined from his way.* We have often made and renewed our Covenants in the dayes of our ſorrow and ſickneſſe, our feare and trouble; the Lord grant we have not *broken* as oft as *made* them. We promiſe to become new men, to turne over a new leafe, to watch more againſt the beginnings and occaſions of ſin, to oppoſe our ſpecial corruptions, to be more in ſecret prayer and meditation: but how ſoon do we forget our Covenants, and returne to our former mire and vomit, proving as bad as ever before; as worldly and ſenſual as ever, as uncleane as ever, as formal and hypocritical as ever before?

Its a brand on the *ſtrange woman*, *Prov.* 2. 17. *She forſaketh the guide of her youth, and forgeteth the Covenant of her God.* The Lord grant it be not true in us, and that we like *men tranſgreſs not the Covenant*, *Hoſ.* 6. 7.

3. *You muſt be thankful.*

3. Its a great Law of Nature and grace too, that we *ſhould be thankful*; If ſo to men, much more to God. *Rom.* 1. 21. The Heathens *glorified not God as God*, neither *were thankful, but became vain in their imagination, and their fooliſh heart was darkned.* God forbid, that Chriſtians ſhould

should become heathenish, become *unthankful*; *Ingratum si dixeris, dixeris omnia*, you accumulate evil on the head of him whom you call *unthankful*. Those who have *the peace of God ruling in their hearts, and are called into one body, must be thankful*, *Col.* 3. 15. But of this I spake before.

4. I passe on to the fourth Law, which is, *That we must serve one another*; and this we finde injoyned by that blessed Apostle *Gal.* 5. 13. *Use not liberty for an occasion to the flesh, but by love serve one another.* Saints are creatures framed *for Society* as well as men, and they have Saint-like love and Saint-like service, by which they are to build up one another, *Rom.* 15. 2. *Those who are strong are to beare with the infirmities of the weak, and not to please themselves*; *But let every one of us please his neighbour for his good to edification.* Is another burdened? he must not beare his burden alone, but we must beare a part with him, and so *fullfil the Law of Christ*, *Gal.* 6. 2. A proud and vaunting spirit should be far from us, that will make us domineere and not feare; we should condescend to low things, to a *service* for the good of another; and his necessity of our help, should have (as it were) the force of a command, and make us ambitious to bring in our help. How sweet are those Corporations and

4. *We must serve one another.*

Churches, in their Communions, that most practice this service? Nor is there any cause why men should conceive themselves debased by this way of servitude; for you *serve another* no more then he serves you; and you may need *him*, as well as he *you*.

5. *We must be merciful and forgive.*

5. The next Law that challengeth our obedience, is, *That we must be merciful, and forgive one another.* That Law takes it for granted, that we are liable to misery, and to wrong one another; and to guide you in these cases, commands you mercifulnesse and forgivenesse. *Luk.* 6. 36. *Be you merciful, as your heavenly Father is merciful:* a glorious patterne, no mercy like that of a fathers, no fathers mercy like that of Gods; and yet this is that coppy we are to write after, to be merciful as *he* is. *Col.* 3. 12. *Put you on as the elect of God, holy and beloved, bowels of mercy, kindnes, humblenes of minds,* σπλάγχνα οἰκτιρμῶν, *Viscera miserecordiæ*, bowels, that is, mercy from an inward disposition, and tender affection; and such merciful ones are pronounced *blessed, and are promised mercy, Math.* 5. 7.

And as you must be thus pittying the misery of another, so you must be *forgiving* too. *Eph.* 4. 32. *Be ye kinde one to another, tender-hearted, forgiving one another, as God for Christs sake forgave you.* The same blessed patterne again is proposed

poſed for *forgiveneſſe*, as was to *mercifulneſſe*: Another can never offend *you*, as you have offended *God*; we owe him more then ten thouſand talents, and have nothing to pay, and he freely forgives us *all*, and delights to forgive; and ſhould not we go and do ſo alſo? It is inſerted by our Saviour in his Doctrine of prayer, *Math.* 6. 12. *Forgive us our debts, as we forgive our debtors.* If ever you knew the miſery that the debt of ſin brings on you, you would be full of breathings after forgiveneſſe, and not be quiet till you had it on your boſome: Conſider well that you oblige your ſelves to forgive others, when you beg forgiveneſſe for your ſelves; And if you ask how oft you muſt forgive? *Math.* 18. 22. our Saviour makes anſwer; *I ſay not unto thee until ſeven times, but until ſeventy times ſeven.*

6. The ſixth Law takes care about our names, and is this, *Reproach not one another.* Diſgrace is a bitter death, it ſlayes a mans honour and repute. The Apoſtle bids *Titus* put *men in minde, Tit.* 3. 2. *to ſpeak evil of no man*: μηδένα βλασφημεῖν, *to blaſpheme* no man. Unjuſt reproach is a kinde of blaſphemy, it ſpeakes ill of what is *good* in men, and ſo of what belongs *to God* in them. There be eight wayes by which worthy and reverend writers lay this down; four of which

6. Reproach not one another.

Which is when men

respect evil, and four respect good. 1. *Imponens.* 2. *Augens.* 3. *Manifestans.* 4. *In mala vertens.*

1. *accuse falsly.*

1. When men *accuse us falsly*, then they reproach us. This mightily afflicts an honest heart; and the reason is, because he looks on *Christ* as interested in his *name*, and he is really troubled to think *Christ* should suffer. Of this you have the complaint of the sweet Singer of *Israel*, *Psal.* 35. 11. *False witnesse did rise up, they laid to my charge things I knew not*; and this you should be far from us.

2. *Disclose causlesly.*

2. When we causlesly *disclose a fault* that is secret. God in his riches of mercy, not onely covers our sins in his love, when he forgives them, but hides them from men also: should men know all our faults, we should never live by them in quiet: yet some faults one or two may know; but when they divulge what they know, when its neither for the good of the offender, nor warning of others, this is detraction, and evil communication, which the Apostle tels us corrupts good manners.

3. *Aggravating undutely.*

3. Suppose thy Brother sin, and his sin be open and known; yet when you *aggravate* that sin beyond measure, aggravate it more then a greater sin in your selves; when you meditate how to render him odious and hated, rather then reformed and amended, yea though his soul

ſoul be humbled, you continue to hold ſin and guilt upon him; is not this to reproach him?

4. What meane you to blame the *Intention* of any man, when you cannot blame the *Action*? Surely in this caſe we go beyond our line, and *make our ſelves judges of evil thoughts*, and render our ſelves condemned for want of love and Chriſtian affection. 4. *Blaming the intention.*

Again, we may indirectly reproach another when we deal unduely with the good of another: *Qui negat, aut tacuit, minuit, laudatque remiſſe.* *We reproach about good.*

1. When we *deny* that good that is in them. God is bountiful in giving of his grace, and our duty it is to own his grace in others as well as in our ſelves; now when we deny it, what do we but offer injury to God, and to thoſe who have his grace? to God who gave, and to them who have received it; we make by denying, as if he had not given, nor they received ſuch grace from him. 1. *When we deny it.*

2. When we *hide* or *cloud* anothers gifts or graces. Its the due of grace to be *tranſparent*, that thoſe that have it may be *honoured*, and God in them, and others may be *exampled*: but when we draw a miſt over it, and ſeek to darken that which ſhines, we diſcover our ſelves too much unlike the *children of light*. 2. *Hiding the grace of others.*

3. *When we leſſen them.*

3. Gifts and graces are ofttimes ſo great, and ſo drawn out into action by Gods providence, that they cannot be hid. Now to go about to *leſſen* them in the eſteem of others, to render thoſe graces low and weake which indeed are high and mighty; This I ſay, is a moſt unworthy and unchriſtian practice. Thus they dealt with our Saviour; they could not deny but that a great miracle was wrought, but they envyed him the honour of doing of it; and therefore they ſay, *He caſteth out Devils by Beelzebub the prince of Devils*: But I hope God will teach us to abhor this deviliſh ſpirit.

4. *By coldly commending.*

4. When God cauſeth his grace given to others to ſhine, we are not onely to praiſe *him* for it, but to praiſe his grace in *them*, and to praiſe *them* in whom God hath planted this grace; and our commendation ſhould be according to the truth and highth of grace, with *higheſt commendations*. Now when the luſtre of anothers gifts or grace is ſuch, that it draweth forth praiſe from us, and we cannot but repreſent it as worthy: yet when we praiſe it *poorly* with but's, and ſtopps, with ifs, and ands, with diſparaging *circumlocutions*; God and wiſe men, cannot but accuſe us of reproaching in ſuch a faint praiſing.

7. *Law againſt pride*

7. A ſeventh Law of Nature is againſt *Pride*, againſt all undue exalting of our ſelves,

ſelves, attributing too much to, and vaunting our ſelves. Now ſee how much the Goſpel-Doctrine is an enemy to this *pride:* It tells you that *pride of life is in the world, and not of the Father,* 1 *Joh.* 2. 16. That God *ſcattereth the proud from the imaginations of their hearts, Luk.* 1. 51. *Be ye therefore cloathed with humility; for God reſiſteth the proud, and giveth grace to the humble; humble your ſelves therefore under the mighty hand of God, and he ſhall exalt you in due time,* 1 *Pet.* 5. 5, 6.

8. *To be juſt,* to give every one their due, and not to reſpect perſons in judgement, is ſurely a loude ſpeaking Law, highly commanded and commended in the Goſpel. *Rom.* 13. 7. *Render therefore to all their dues; Tribute to whom tribute, honour to whom honour is due.* I wonder how thoſe, who from their practice have procured the name of *Quakers,* can pretend ſo much to juſtice, as indeed they do, and yet deny honour to thoſe in authority. *Reſpect* is their due as well as *obedience;* reverent deportment, toward and before them, as well as performing their commands: and if they ſay they muſt not gratifie the fleſh, in giving Titles to men; I may more truely ſay, they gratifie their *own fleſh* by not giving of them.

8. *Law to be juſt.*

9. It follows, as that concluſion which cannot be denied, *That we muſt deale*

9. *Deale well with the means of your peace.*

deale well with them who are the meanes of our peace: Supplications, prayers, interceſſions, and giving of thanks, muſt be for thoſe that are in authority, 1 *Tim.* 2. 1, 2. and why? becauſe they are meanes of our quiet and peaceable living.

The Elders that rule well, that labour in word and doctrine, muſt be accounted worthy of double honour, 1 *Tim.* 5. 17. *We muſt obey and ſubmit our ſelves to them; for they watch for our ſouls, as they that muſt give account, Heb.* 13. 17.

10. *Enemies muſt be oppoſed.*

10. Its a general concluſion that *enemies muſt be oppoſed.* There be ſome enemies are like the *Amalekites*, with whom we muſt never make peace; we muſt give our *old man* with its affections and luſts no quarter, we muſt *mortifie* and *crucifie* them.

Eph. 6. 12. *You muſt wraſtle againſt principalities and powers, the rulers of the darkneſſe of this world, againſt ſpiritual wickedneſſe in high places: Therefore be ſtrong in the Lord, and in the power of his might. V.* 10. *Put on the whole armour of God, that ye may be able to ſtand, and withſtand in the evil day. V.* 11. *&* 13. *Stand therefore with your loynes girt about with truth, having on the breſtplate of righteouſneſſe, the ſheild of faith, the helmet of ſalvation, and the ſword of the ſpirit.*

There be other enemies which we muſt pitty, and pray for, do *good* to them although

though they deale *ill* with us. *Math.* 5. 44. *Love your enemies, and do good to them that hate you*, is a ſweet Goſpel-ſtraine, and of a high nature; and there be many more ſuch precious paſſages, which you ſhall not meet with in the Naturaliſts; ſome of them we ſhall gather together and now ſet before you.

You are *borne again of the ſpirit*, 1 *Pet.* 1. 3. you have union with Jeſus *Chriſt* who is a ſpiritual living Principle, and *hath life in himſelfe* as the Father hath: and hence flowes your ſpiritual activity and joy, your *lively hope by the reſurrection of Chriſt from the dead.* The beſt the world can brag of, is but a *dead* hope; but your hope is *lively*; and the livelineſſe of your hope ariſeth from a life after death, a reſurrection; yea from the reſurrection of Chriſt, and ſo from his life and death. *You are in Chriſt* as branches in the Vine, and members in the head; one with him, as husband and wife are one fleſh, nay as he is one with the Father.

Joh. 3. 5.

1 *Pet.* 1. 3.

Now 2 *Cor.* 5. 17. as many as *are in Chriſt* muſt be *new creatures*; not new in ſome outward circumſtances, but in their whole frame; not new from ontward reſtraint, and preſent occurrences that mould them; but new from a new inward diſpoſition: and ſo old thoughts, indulging of ſenſe and appetite, unrulineſſe and unreaſonablneſſe of paſſion, undue-

2 *Cor.* 5. 17.

unduenesse of aims and ends; all these old things must passe away, and all become new.

2 Pet. 1. 4. You are *partakers of the Divine Nature*, 2 *Pet.* 1. 4. He doth not say you are partakers of Nature, for that is common to all creatures; nor of a reasonable nature, for that is common to all men: But a *Divine Nature*, which is as far above the reasonable, as the reasonable Nature is above the brutish; its such a Nature as ariseth from *the great and precious Promises that are given to us*, and by which, *world*, lust, and corruption, are escaped.

Eph. 2. 10. *You are Gods workmanship*, *Eph.* 2. 10. Those upon whom God leaves and manifesteth his special power and grace; you are a *created* workmanship answerable to that work *which called light out of darkness*, and created *in Christ*, as well as by him; and therefore you must answer Gods great ordination, by being dedicate *unto good workes* and *walking in them*; your motion must be progression, and your progresse must be continued.

Col. 1. 9. Your minds must *be filled with the knowledge of his will*, *Col.* 1. 9. The manifestation of his minde must be imprinted on yours; his word is his will revealed, and *his will* is that which we must *know*, yea know so, as that there must be no deficiency: you must be *filled with it*, you must not onely be rational, but *wise*, not onely

onely underſtanding, but *ſpiritual*, yea *filled with all wiſdome and ſpiritual underſtanding.*

Eph. 1. 17. makes mention of the *ſpirit of wiſdome and revelation*: *Of wiſdome*, raiſing you to exalt the beſt good as your higheſt end, and directing you to the apteſt meanes for obtaining that good, and what your natural power cannot reach unto, he *reveals*; and therefore it concerns you, not onely to have γνῶσιν, but ἐπίγνωσιν, knowledge, but the *acknowment of his will*; knowledge upon knowledge, experimental approving knowledge. *Eph.* 1.17.

Your *underſtanding* muſt be *inlightned*, *v.* 18. light upon light, ſpiritual upon natural light, and then you are ſearching into, not the nicetyes and curioſities of knowledge, but to know his call and the hope of it, his calling you out of darkneſſe into marvelous light, and laying up a Crown of glory for your hope; you have the exceeding *greatneſſe of his power working you to believe*, and the *glorious riches of the inheritance in the Saints*, and all for you to know. *V.* 18.

You muſt be transformed by the renewing of your minde, *Rom.* 12. 2. Transformation and renovation muſt go together to make up this Chriſtian *metamorphoſis*; and then you will not be quarrelling and ſnarling at the word, as if it were a *Rom.* 12. 2.

hard

hard ſaying not to be borne; but then you will prove the *will of God* to be *good* and *perfect*, and it will be exceeding *acceptable* to you.

Eph. 3.19. You muſt *know the love of God which paſſeth knowledge*, *Eph.* 3. 19. A ſtrange paradoxe to know that which paſſeth knowledge, and yet its moſt true and moſt ſweet; for its a filling knowledge, a knowledge with a fullneſſe, yea the fulleſt fullneſſe; for it is *with all the fullneſſe of God*.

Eph. 6.24. Your hearts muſt be abounding in ſincerity of love to Jeſus Chriſt, his truth and all Saints: They are under the *Anathema maranatha* that *love not the Lord Jeſus Chriſt*; and the *power and deceitfulneſſe of Satan works in them that receive not the love of the truth*; *loving* is more then liking; its a deliberate act of will, cloſing with a ſutable good. Chriſt and his truth, his wayes and his Saints, are moſt ſutable and agreeable to us, when we are in love with him.

Math. 5.6. Your deſires muſt not be faint and weak; but *hungrings and thirſtings, and that after righteouſneſſe*; ſtrong deſires for the apprehenſion of the excellency of the object, and neceſſity of enjoying: deſires from an inward ſenſe of want, and unſatisfied without the enjoyment of what is deſired; and yet are you truely bleſſed in your deſire after thoſe things.

You

You muſt be *walking in the feare of the Lord, and comforts of the holy Ghoſt*, *Act.* 9. 31. Happy is the man that feareth alway, that is in the actual apprehenſion of Gods greatneſſe and goodneſſe, and ſo is troubled leſt his carriage ſhould not anſwer them both. Holy comforts do not make men idle or wanton, but walking, and fearing, *walking in the comforts of the holy Ghoſt*; and if ſorrows and mournings overtake them, they have comforts in them; for its *godly ſorrow cauſing repentance never to be repented of.* *Acts* 9. 31.

The great duty of your heart is to *believe on the Lord Jeſus Chriſt that you may be ſaved*; to ſee him in the excellency of his perſon, and that *he is able to ſave to the uttermoſt*; and that he is the onely one, there being *no other name given whereby you can be ſaved*; ſaved from ſin and wrath, from guilt and power; hence you leane, reſt, and ſtay on him, roule your ſelves into his armes, and if you periſh reſolve to periſh there: and ſo *believing in hope againſt hope, are ſtrong in faith, and give glory to God*, *Rom.* 4. 18. & 20. and this *faith muſt purifie your hearts*; ſo that when others are tranſported with unruly paſſions, you muſt be ſhewing forth all meekneſſe, kindneſſe, and gentleneſſe. *Acts* 16. 31. *Rom.* 4. 18, 20.

You muſt *rejoyce in the Lord allway*, *Phil.* 4. 4. Your faith gives a ſweet enjoyment of *Chriſt*, and that enjoyment doth, *Phil.* 4. 4.

doth inlarge your heart with *joy unſpeakable and full of glory*, which make up that *peace that paſſeth all underſtanding*. It is no light or looſe joy, but that which *guards the heart and minde* from the aſſaults and inſults of ſin and Satan, and make up that *new name that none can read but he that hath it*.

Eph. 4. 29. Your mouths muſt correſpond with your hearts, and no *corrupt communication is to proceed out of your mouth*: our mouths are made inſtruments to communicate our thoughts; but this communication muſt not be corrupt in us, or tending in the leaſt to corrupt others; it muſt be *good*, not corrupt, but uſeful and profitable, *good to the uſe of edifying, that it may miniſter grace unto the hearers*: grace in *you* may draw forth grace *in them*, good communication in you may promote good communication in them.

Eph. 4. 4. *No fooliſh talking nor jeſting which are not convenient*; *that* εὐτραπελία, which is a virtue with *Ariſtotle*, is ſet down by the *Apoſtle* as a thing *not convenient*. Talking is then *fooliſh* when it promotes not the feare of God, and the good ends we ſhould proſecute: and mark how the Apoſtle joynes *jeſting with fooliſh talking*. I dare appeale to your experience that when you have garbled your jeſting, you have met with a mixture of too much folly and vanity in your mirth. *Giving*

of

of thanks ſhould be the language of Saints on earth, as it is of Saints and Angels in heaven, and then are your tongues your *glory*; and therefore its brought in with a *ſed potius*, *but rather* giving of thanks.

Let your ſpeech be gracious, always ſeaſoned with ſalt, Col. 4. 6. Mark how God comes to regulate your ſpeech: It muſt be gracious; that is, (as you heard) *miniſter grace to the hearers*, and it muſt not be ſo for a fit, or a ſpurt, but *always*. There are two notable arguments ſet down to bridle your tongue. Firſt that when your ſpeech doth not miniſter grace to the hearers, *you grieve the Spirit of God*, *Eph.* 4. 29, & 30. and how ſad ſhould that fall upon us to grieve *him*, *by whom we are ſealed unto the day of redemption?* And a ſecond argument is in this ſixth verſe, *that you may know how to anſwer every man*. Men will be apt to object againſt you, and to object againſt you from your own words; and you cannot be in a capacity to *anſwer them*, except your ſpeech be gracious. It peirceth a godly tender ſoul to heare the ſwearing and curſing, the blaſphemy and railing, that your Streets ſwarme withal; to have their eares buffeted with uncleane, rotten, filthy communications: But by how much you finde the ſinfullneſſe and careleſſneſſe of moſt men, the more ought you

Col. 4. 6.

to bridle your tongues, and aſpire to that *perfection*, not to *offend* in that *unruly member*, and ſo ſhew forth *that your Religion is not in vain.*

Jam 3. 2. 1. 26, 27.

Jam. 1. 22.

You muſt not onely be *good ſpeakers*, but *doers of that which is good*; you muſt be hearers, but *not onely hearers*, but *doers* alſo: but mark what you muſt be doers of; not your own will, or the luſts of men, *but doers of the word*; not praters, but practitioners; and there is a ſtrong argument added, *that you may be bleſſed in your deed*, not onely *after* but *in your deed.* Holineſſe carrieth happineſſe along with it, *Rom.* 6. 22. they have *their fruit unto holineſſe*, and *the end everlaſting life*; they have their fruit *now*, & hereafter too; *now* in holineſs, *hereafter* in life everlaſting.

You muſt deny your ſelves, *Matth.* 16. 24. you muſt *undoe* as well as *doe*, deny as well as grant; deny your own carnal reaſonings, affections, experience, and converſation.

Mat. 16. 24.

Tit. 2. 12. You muſt *deny* not *ſome*, but *all ungodlineſſe*; all beginnings, thoughts, occaſions, meanes, ſignes, and meaſures of ungodlineſſe; and though the world ſhould make large proffers to you of pleaſure, or profit, yet you muſt deny your *worldly luſt*, your luſt and deſire after thoſe worldly things, and *Moſes-like* refuſe the *pleaſures of ſin which are but for a ſeaſon*; and account *ſuffering affliction with the*

the people of God greater riches then the treasures of Egypt; and as *Moses saw him* by faith *that was invisible*, so you must deny ungodlinesse and worldly lust upon a ground *of faith and hope*: for so it follows, *looking for the blessed hope*. The blessednesse hoped for being duly looked on by an eye of faith, is the ready way to deny ungodlinesse and worldly lusts.

How contemptible will *the world* seeme to us when we consider *the glorious appearance of the Great God and our Saviour Jesus Christ*! Oh then look on *Christ* as *appearing*, and on his appearing as *glorious*; look on *Jesus Christ* as the *Great God*, and the Great God *as your Saviour*, and then you will abominate ungodlinesse aud worldly lusts, and say to them, *Get you hence, what have I any more to doe with you? V.* 14. *Christ gave himselfe that he might redeeme us from all iniquity*. How free & full is that gift! who is able to expresse the greatnesse of it? He *gave himselfe*, laid aside his own glory and excellency, and though he were *God, equal with the Father*, was content to be in the *form of a servant*; and though he were the *Lord of glory, to become of no reputation*: and why all this? to *redeeme us from all iniquity*. Its much according to the heart of *Christ*, that you and your iniquity should be parted, and that *sin* should have *no more dominion over you*; that you should no more *be* to your *Tit.* 2. 14.

own luſt, or to *the luſts of men*, but *a peculiar people to himſelfe*, living *ſoberly*, *righteouſly*, and *godly*, *in this preſent world*; and not onely working what is good, but continually *zealous of good works*, working good, although evil oppoſe you.

Being Saints, the Promiſes are yours, and you are the *dearely beloved ones*; and
2 Cor. 7. 1. therefore, 2 *Cor.* 7. 1. *You muſt cleanſe your ſelves from all filthineſſe of fleſh and ſpirit.* The love of God and the Promiſes, are all ſo cleanſing: Gods love cannot indure to ſee the ſpots in his Spouſe; and therefore ſtricks at *all* filthineſſe, filthineſſe of fleſh and *filthineſſe of ſpirit*: obſerve its *cleanſing*, not onely forbearing your luſt for a while, but taking away the defilement of it. How ever men may conceit of their ſins, they come to pollute and defile them. Now its the imployment of a Saint to be purging, and purging upon ſpiritual grounds, upon the ground of *having the Promiſes*, and being the *dearely beloved ones*. The *being* of a Saint lieth *in holineſſe*; no holineſſe, and no Saint; and a Saints duty it is, to be ſerious and conſtant in the *perfecting of holineſſe*, and that in *the feare of God*.

You muſt be *obedient*, *Phil.* 2. 12. *and*
Phil. 2. 12. *worke out your ſalvation with feare and trembling.* *V.* 13. *Doe all things without murmuring.* *V.* 14. *That you may be the*

ſons

ſons of God. *V.* 15. that is, that you may appeare to be the ſons of God, *Blameleſs*: not onely free from fault, but as he ſaid of *Cæſars* wife, *Oportet uxorem Cæſaris non modo a culpa liberam eſſe, ſed a ſuſpitione culpæ*: you muſt be free from the very ſuſpition of fault; not onely *abſtaining* from evil, but *all appearance of evil*: You muſt be *harmeleſſe*, or elſe you cannot be blameleſſe; if you be fighting and quarrelling, ſnarling, and wrangling, you are as the men of the world, and not as the ſons of God. How ready will thoſe men be to reproach you *without a cauſe*? but if you give a cauſe, oh then what vaunting and triumphing is there! whereas it lies on you to walke ſo, as to put to ſilence the carpings of malicious men. You are *in the midſt of a crooked and perverſe generation*, in the midſt of a *darke world*, and God hath made you as ſo many *Stars*, to have light and to give light. Oh let not any league with any ſinful luſt darken your ſouls: If the *light in you be darkneſſe, how great is that darkneſſe?*

You muſt like *John*, *be burning and ſhining lights*; not onely have the light of grace within you to guide you to happineſſe, but this light muſt be burning, and ſhining, in clearneſſe of knowledge, and warmneſs of affection, ſo as to help others when they are in the darke, and

ἀμεμπτοι.

ἀνεγκλητον.

ἀμώμητα τέκνα.

Joh. 5. 35.

that *your zeale may provoke very may.*

You muſt *hold out the word of life*; you have not onely the word of *light*, but the word of *life* within you, which to you is a *quickning word, dividing aſunder between the joynts and marrow*; and this word of light and life, this *living word* you are to *hold out*; for *your light muſt ſhine before men, that they may ſee your good works*: before *men*; moſt men are in darkneſſe, and ſit in darkneſſe; carnal ſenſual men *cannot receive the things of God*: and yet God requires ſuch a ſhining in you, that *theſe men*, theſe *blind men*, may ſome way *ſee*; and here again obſerve, it muſt be *good works*, and good works with light; not barely good words, or good profeſſion, that will convince them; you may talke long enough, and theſe men will never ſee any good, unleſſe you *worke* it frequently and conſtantly.

Phil. 2. 15.

Math. 5. 16.

You muſt *glorifie your Father which is in heaven, and they by you.* It was Chriſt his work upon earth, and its yours; and he finiſhed that work, and ſo ſhould you. *Joh.* 17. *Herein is my Father glorified that you bring forth much fruit, ſo ſhall ye be my Diſciples.* You muſt be abounding, and *abounding alway in the work of the Lord, knowing your labour is not in vain; filled with the fruits of righteouſneſſe which are by Chriſt to the glory of the Father; giving all diligence, and adding to your faith virtue, and*

Joh. 15. 8.

1 *Cor.* 15. 58.

Phil. 1. 11.

2 *Pet.* 1. 5, 6, 7.

to

to virtue knowledge, to knowledge temperance, and to temperance patience, to patience godlineſſe, and to godlineſſe brotherly-kindneſſe, and to brotherly-kindneſſe love: Theſe things muſt be in you, and abound in you, that ye may not be barren or unfruitful in the knowledge of our Lord Jeſus Chriſt. You have been the *ſervants of ſin* long enough; now it concerns you *to obey from the heart the form of Doctrine into which you were delivered.* Rom. 6. 17.

It lies upon you to raiſe common things by holy ends, and to turne outward objects into ſpiritual converſe. If you do but *eat* and *drink*, walk or work, work or recreate, what ever ye do in word or deed, it muſt be *all to the glory of God, in the Name of the Lord Jeſus Chriſt, giving thanks to God the Father by him.* Eating and drinking are but natural actions; but they muſt have Gods glory as their end. Nature may teach you to give thanks; but its the Goſpel that teacheth you in your thankſgiving to have recourſe to *God the Father in the Name of the Lord Jeſus.* 1 Cor. 10. 31. Col. 3. 17.

The meaneſſe of your condition muſt not hinder the raiſedneſſe of you *holineſſe.* Suppoſe you are *ſervants*, the Goſpel teacheth you how to make your ſervice to become divine. *Col.* 3. 22. *Servants, obey in all things your Maſters, not with eye-ſervice as men-pleaſers, but in ſingleneſſe of* Col. 3. 22. 23.

heart fearing God: and whatever you do, do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive a reward; for ye serve the Lord Christ.

You must *obey your Masters*, but so as you must declare you are *fearing God*, while you are obeying them; you must render them service, but not *eye-service*. God requires the heart for himselfe, and when he requires your respect to another, he requires your heart *thereto*. How unlike is your complemental expression, of saying, Your servant, your humble servant Sir, to the *singlenesse of heart* here mentioned? You must please men, and yet not be *men-pleasers*, but please God in the pleasing of them; you *must do*, and *do heartily*, but as to *the Lord*, and not to *men*; and there's good reason for it: for *of him you must receive the reward, for ye serve the Lord Christ*: he tells you of serving *men*, and serving Christ, yea serving Christ in serving men; and thus you greaten little, and highten low things.

You should be persons of a raised manner of behaviour, in all actions, states, and conditions, in all holy conversation and godlinesse: But most of all when you come *to worship God, who will be sanctified in his nigh ones, and glorified before all the people*, *Levit.* 10. 3. To worship God is to be *neer* to him; you are then under a promise of his special presence: But

Levit. 10. 3.

but then *he will be ſanctified*; either you muſt ſanctifie him, or he will ſanctifie himſelfe; he muſt be ſanctified, either in and by you, in the holineſſe of your hearts, or upon you in the execution of his juſt judgements. You muſt not think to content your ſelves with pretence to worſhip God alone in your Cloſet or Family; but you muſt worſhip him alſo *before all the people*; and that is a *glorifying him.*

You muſt *worſhip the Father*, *Joh.* 4. 24. but it muſt be *in ſpirit and truth.* Goſpel-worſhip hath leſſe outward pompe and ceremony then *that* under the Law; and therefore it muſt have more of plaineſſe and purity; elſe God ſhould be a loſer. *Joh.* 4. 24.

You muſt *pray alwayes*, *Eph.* 6. 18. *with all manner of prayer and ſupplication*, not *prate* but *pray*; repetition of words in form of confeſſions or petition, are not prayer; your praying muſt be *in the ſpirit*; your ſpirits in prayer muſt be drawn forth and acted by Gods ſpirit, your affections muſt be ſpiritual, or you cannot pray; it may be babling and howling, but praying it is not unleſſe it be *in the ſpirit*; your heads may work, and your lips may move, but its no prayer if the heart lie ſtill: the voice of words is not the voice of prayer, but the *ſighs and groans that cannot be uttered*, *Rom.* 8. 26, 27. You muſt *lift up your ſouls* in prayer, *Eph.* 6. 18.

prayer, *lay hold on the ſtrength of the Almighty* and *wraſtle* with him, not *letting him alone* until he bleſſe you.

Jeſus Chriſt hath ſet up and ſet open a *Throne of grace, and given us a boldneſſe of acceſſe*, *Eph.* 3. 12. You muſt come *in his Name* with confidence: *Aske and you ſhall have, ſeeke and you ſhall finde, knock and it ſhall be opened to you.*

Eph. 3 12.

You muſt *watch and pray*, yea *watch unto prayer with all perſeverance and joy*, *Eph.* 6. 18. You loſe many ſweet praying opportunities by not *watching* your ſeaſon: you loſe the acting and improvement of many graces, and obtaining of many precious comforts, and ſweet returnes, by not *perſevering* in prayer. Far be it from you to pray as a task, or as a work which you are ſoon weary of, and glad when it is over; but you muſt *perſevere in prayer*, and *pray with joy*, and joy to pray.

Eph. 6.18.

You muſt attend at *the poſts of Wiſdomes door*, *Prov.* 8. 34. *Laying aſide all malice, and all guile, and hypocriſies, and envyes, and all evil ſpeakings; as new born babes deſire the ſincere milke of the word, that you may grow thereby:* ἄδολον λόγικον γάλα, *the ſincere milke, the form of wholeſome words*, not ſugared with *the wiſdome of words*, but coming in the *demonſtration of the ſpirit and with power.* That word *deſire*, and deſire *as new born babes*, out of a ſpiritual

1. *Pet.* 2. 2.

ſpiritual inſtinct, and inward inclination, ſo as not to be ſatisfied without you taſte the ſweetneſſe of it, deſire it in the ſincerity of it, and with the ſincerity of deſire, that *ye may grow thereby. Accretio eſt mutatio minoris quantitatis in majorem, uſque ad terminum præfinitum a naturâ:* Growth is the change of a leſſe quantity and degree of grace into a greater; when you paſſe from your *little* knowledge, faith, and love, to a greater meaſure, then you *grow.* God hath given his word for to *ſtrengthen* as well as to *beget* us, and the ſincere word is the word that makes you grow, and that word for that end, ſhould have our ſtrong firſt born deſires.

The noble *Bereans, Acts* 17. 11. *received the word with all readineſſe of minde, and ſearched the Scriptures daily whether thoſe things were ſo.* And it will be no leſſe nobleneſſe in you to receive and ſearch, to receive with readineſſe and retaine with gladneſſe the *word of truth.* This will argue the *honeſty* and *goodneſſe* of your hearts, *Luk.* 8. 15. thus to *heare* and *keep*, and *bring forth fruit with patience.* You muſt like *Mary ponder Chriſts ſayings in your hearts, giving more earneſt heed to the things which you have heard, leſt at any time you ſhould let them ſlip. Heb.* 2. 1.

Act. 17. 11.

Luke 8. 15.

Heb. 2. 1.

Coming to the Lords Table you muſt examine your ſelves, *and ſo eate of that bread*

bread and drink of that cup, which is no leſſe then *the Communion of the body and blood of the Lord*; *and thus judging your ſelves, you are diſcerning the Lords body, and are not condemned with the world*: you being thus entertained in Chriſts boſome as gueſts at his Table, you muſt not forget your poor Brethren that be in want. This *communicating* is *doing good*, and a Goſpel *Sacrifice wherewith God is well pleaſed*; it is extenſive *to all*, but eſpecially to thoſe who are of the *houſhold of faith*.

Heb. 13. 16.

The bleſſed Goſpel teacheth us not onely to *do*, but *ſuffer*. This is a ſpecial gift, *Phil.* 1. 29. *To you its given on the behalfe of Chriſt, not onely to believe but ſuffer*. Suffering makes way for patience, and patience muſt not onely work, but have *a perfect worke*, *Jam.* 1. 4. You muſt not onely be patient, but *glory in tribulation, knowing that our patience worketh experience, and experience hope*. What although men ſhould revile you, and ſay all manner of evil againſt you? let it be falſlely and for Chriſts ſake, and then *rejoyce and be exceeding glad, for great is your reward in heaven*, who are now *ſtrengthened with all might, according to his glorious power unto all patience and long-ſuffering with joyfullneſſe*; So that *if you ſuffer as Chriſtians for Chriſts* cauſe, and with the ſpirit of *Chriſt*, you ſhould

Phil. 1. 29.

Jam. 1. 4.

Rom. 5. 3.

Math. 5. 11. 12.

Col. 1. 11.

not

be ashamed, but glorifie God on that behalfe; counting your selves happy to be reproached for the Name of Christ; for the spirit of glory and of God resteth upon you. 1 Pet. 4. 16.

Here

Here followeth the Appendix mentioned in the Fifth Chapter of this Book.

IT was laid down in the fifth Chapter,

That when *Christ* works great changes in Kingdomes and Common-wealths, he sheweth *signes in the heaven above, and in the earth beneath*; and that occasioned this Question,

Qu. Whether those *signes in heaven* which Christ sheweth, do not favour or countenance *Astrological Predictions*?

Ans. To which I answer negatively. Those Signes that Christ sheweth, do *not* in the least favour their Predictions.

Now that you may more fully take in the compasse and meaning of this answer, we shall first shew you what we *grant* concerning the Stars, and then what we *deny*.

Now we grant these five things.

1. Stars have a ruling excellency.

1. That the Stars have a powerful ruling excellency by their light, heat, and motion. They are not like the paints in a Chamber, which we look on, but they work not on us. The seat and sta-

tion

tion of the Stars tell us that they are not placed there to disgrace the Heavens; but that they have that in their being which answers so high a place, and work to their ends. So *Job* 38. 31. *Canst thou binde the sweet influences of the Pleiades?* Stars have their influences; that is, their virtue, and power extended to others.

Psal. 8. 3. *When I consider the Heavens the work of thy fingers, the Moon and the Stars which thou hast ordained.* The Stars then are Gods *Ordinances*, creatures ordained by him, and by him for us to consider of.

Luke 21. 26. *The powers of heaven shall be shaken.* The powers of heaven, αἱ δυνάμεις, are sure such as are not weake, but strong in their operation; therefore, *Psal.* 136. 9. *The Moon and the Stars are said to rule the night.*

2. We grant that the Stars by their light, heat, and motion, do work great alteration in the Aire, the first heaven, as being neerest to it; God hath placed the creatures neer one another, that they might act conjoynedly. The clearnesse or cloudinesse of the Aire may relate to the Stars; the Stars also are considerable in the moisture, or drynesse of the Aire. If the wind be *Aer motus*, the *Aire moved*; I know not but that motion may some what relate to the virtue of the Stars.

2. Stars worke alteration in the Aire.

3. We

3. *Stars affect diversly the compound bodies.*

3. We deny not but that the Stars having this power over the Aire, they do by the aire diversly affect compound bodies that breath in this aire. This our experience teacheth us; In faire weather we are more Frollick, our spirits are up, we are more apt to sing, to move cheerfully, our phantasies are more busie, and our motion more pleasant; whereas in thick foggy weather, our brains are clouded, and we are heavy and dull of Action.

Heat, cold, moysture, and drynesse, are the four principal qualities of compounded bodies; and surely the temperature of the Aire works much on these, as is observable when we are sick.

4. *Stars are for Times and Seasons.*

4. Scripture speakes plainly, *That they are for times and for seasons, for days and for years, Gen.* 1. 14. *The lights in the firmament are to divide the day from the night, and to be for seasons, for days and years.* Seasons are such times as are proper and peculiar to some actions and bodies; *He appointeth the Moon for seasons, and the Sun knoweth his going down, Psal.* 104. 19. Seasons are such portions of time, as if a man come forth to act in, he shall finde an advantage to his work from *the time*; which advantage he will misse if he go not forth *then*. Thus in *sowing*, the growth and fruit depends not onely on the commiting of the seed to the ground, but

but committing it to the ground in a certaine time, which is therefore called *ſowing Seaſon*: ſow before or after that time, and your labour will not thrive; and this ſheweth the goodneſſe of that promiſe, *Gen.* 8. 22. *While the earth remaineth, Seed-time and Harveſt, and Cold and Heat, Summer and Winter, Day and Night, ſhall not ceaſe.* Thus learned Mr. *Aynſworth* explaines *Job* 9. 9. concerning the four Seaſons of the year: *Which maketh Arcturus, Orion, and Pleiades, and the Chambers of the South: Arcturus ariſeth in September, and beginneth* Autumne; *Orion* ariſeth in *December*, and beginneth *Winter*; *Pleiades* ariſeth in the Spring; and the *Chambers of the South* he interprets of the Southerne Stars, which are for the moſt part hidden from us, as in Chambers; but ſome ariſe ſo as in *Summer, as the Dog-ſtar.*

5. We readily yeild that there may be ſome preſent Predictions about weather, and things contemperating therewith; ſuch as Mariners, Phyſitians, and Husbandmen make: of which we read, *Luke* 12. 54, 55. *When ye ſee a cloud riſe out of the Weſt, ſtraitway you ſay, there cometh a ſhower, and it is ſo: and when you ſee the South winde blow, you ſay there will be heat, and it cometh to paſſe.* Mariners at Sea have many uſeful ſignes of winde or ſtorme to follow, and ſo accordingly

5. *There may be ſome preſent predictions.*

prepare to avoid the danger. Phyſitians by the temper of the Aire, and the body of the Patient, foretel what intenſion or remiſſion of the fit there may be.

Husbandmen (whoſe labour caſts them to be much abroad) are not unskillful concerning the Seaſons, and ſo accordingly to order their Cattel. But theſe are vaſtly different from thoſe things which men preſume to anſwer from the Stars, although the Stars be altogether ſilent concerning them: As about Marriage, Trade, Health, or Sickneſſe, manner of Living and Dying. The confident concluſions about theſe things, are the darke viſions of mens wicked hearts, which the Stars give no light unto.

Thus ye ſee what we grant. 1. That Stars have a ruling power. 2. Make great alterations in the Aire; and ſo, 3. On compound bodies. 4. They make times and ſeaſons. And 5. That men may from the preſent conſideration, make predictions of times and ſeaſons from them.

That which we deny, we ſhall lay down in two Propoſitions.

1. *Stars have no power over the Reaſon or Will.*

1. *The Stars have no power over the Reaſon or will of men to neceſſitate or inforce them to this or that way or object.*

Stars cannot act immediatly on the minde to preſent this or that thing to its conſideration or *apprehenſion.*

They cannot fixe or tye down the mind to *Meditation.* They

They cannot ſuggeſt that which is for *argumentation.*

They cannot make the *concluſions* which the minde ſhall aſſent unto, or cauſe that aſſent.

They cannot directly incline the *will* to this or that good, to paſſe by this, and pitch upon that, or ſuſpend from either.

Angels are creatures in their make and being more excellent then the Stars, acting by reaſon and will as we doe, and ſo are neerer to us: yet they have no ſuch power over us: How much leſſe the Stars? We ſay ſecondly,

2. *That no man can pretend rightly to foretel from the Stars things that in their production depend on the will of man, or are otherwiſe contingent:* And that the pretences to ſuch Predictions, and undertakings therein, are frivolous and impious, as may appeare by theſe ſeven Arguments.

2. Men can not from Stars make Predictions about contingent

1. Such a way of prediction is *derogatory to Gods prerogative,* who onely knows all things in himſelfe, and not from without himſelfe as we do; he knows all things, and all the circumſtances of things, not by diſcourſe or ſucceſſion as we do, but altogether and at once, paſt, preſent, and to come.

Arg. 1. Its derogatory to Gods providence.

Its a high preſumption for any creature to preſume to know thoſe things which God hath hidden. Now God hath

hidden all contingent things from us: The reason is, because our knowledge of things is by their *causes*: *Scire est per causas rem cognoscere.* To know, is to unstand a thing by its causes; but contingent things to come have not now their determination in their causes; Μέλλοντα *non habent in causa sua determinationem*: Things contingent are more undetermined then other future things. *Contingentia vera est indeterminata potentialitas ad plura*: True contingency is an undetermined potentiality to more things. There be two things in Contingency.

Things contingent what

1. It makes a thing liable to this or that way, this or that hand, this or that being; it hath a possibility to this or that.

2. That this possibility is not determined to this so as *not* to that, or to that so as not to this; and so no man knows where, or when it will fall: That is Gods prerogative thus to know contingencies.

Arg. 2. From Gods word.

2. This manner of prediction is diametrically opposit to the *word of God.* Heare the voyce of the third Command, *Thou shalt not take the Name of the Lord thy God in vain.* Now Astrological Predictions do take his Name in vain. Gods creatures are his workes, and so *his Name*, because they make him known, as a name doth the thing whereof it is a name,

name, when they are applyed to that end that he hath ſet out for them. But now Aſtrology in theſe Predictions is a groſſe abuſe of the Heavens and the Stars; for they wreſt them to ſerve their wicked luſts and phantaſies, boaſtings, and coveteouſneſſe. God never appointed them to foretel ſuch things as they would make them ſpeak about, as will farther appeare in the next reaſon.

Levit. 19. 26. *Ye ſhall uſe no inchauntments, or obſerve times*: It is ſo much againſt his will, that when the holy Ghoſt would ſet out ſomething notably croſſe to him, its ſaid to be as *witchcraft*, 1 *Sam.* 15. 23. But I know they will deny their Predictions to be witchcraft; but if they be not from natural cauſes, or from divine revelation, I know not what elſe to prefer them to.

Deut. 18. 9, 10. *Thou ſhalt not learne to do after the abominations of thoſe Nations*; *There ſhall not be found among you one that uſeth Divination, or an obſerver of times.* Take notice.

1. They *are an abomination to the Lord.*

2. They are ſuch abominations *as the Nations uſed.*

3. Such as for which *God drave them out.* Its remarkable, the vileſt of Men and Nations, and the bittereſt enemies of the Church, are branded with this ſin.

Pharaoh King of Egypt, Exod. 7. 11.

Pharaoh called the Wiſe men and the Sorcerers. Nebuchadnezzar King of Babylon, *Ezek.* 21. 21. *The King of Babylon ſtood at the parting of the way, at the head of the two wayes to uſe divination. Iſa.* 2.6. *Thou haſt forſaken thy people becauſe they are Southſayers like the Philiſtines.* Now Egyptians, Babylonians, and Philiſtines, were the noted enemies of Gods Iſrael. God will be *a ſwift witneſſe againſt ſuch, Mal.* 3. 5. *He forſooke his people the houſe of Jacob becauſe they were Southſayers. Ezk.* 13. 9. *My hand ſhall be upon them that divine lyes, they ſhall not be in the aſſembly of my people. Iſa.* 41. 25. *God fruſtrateth the tokens of lyars, and maketh Diviners mad.*

Arg. 3. *from the nature of the Stars.*

3. We ſhall reaſon from the Nature of the Stars.

The fixed Stars are not to be numbred, *Gen.* 15. 5. Its the ſpeech of God to *Abraham, Tell the Stars if thou be able to number them*: that is, he was *not able* to number them; and as their numbers, ſo *their virtues are not known.* There may be as many contrary aſpects which men know not, as which they pretend to know; and the unknown contrary aſpects may hinder the aſpects they know.

Mathematitians ſay the Heavens are whirled about with ſo rapid and ſwift a motion, that in a ſmall moment of time the ſtate of the ſtars is changed from the diverſe

diverſe ſtations, whereof the Predictions are.

Now, how can they declare that, when it is uncertaine in what temperament the Stars be?

Beſide the virtue of the Stars is mingled together in the ſubject whereon they work: They do not work ſingly and apart on the ſubjects; as for example; *Jupiter* doth not worke alone without *Mars*, nor *Mars* without *Jupiter*, but all the Stars put forth their force and virtue together: *Sol*, *Luna*, *Mercury*, and the reſt work together on the Aire, and ſo on compound bodies, and ſo they are common cauſes; that is, their cauſing power is ſuch as is not proper and peculiar to one conſtellation, ſo as other Stars and conſtellations do not ſhare in it; but what they put forth its common to other Stars together with them, and ſo theſe Stars work with other Stars, and other Stars with theſe Stars; and it being ſo, how can they aſcribe this or that conſequent to one Star ſo as not to another, ſince they all cauſed together the effect?

Aſtrologers make the Stars particular cauſes, cauſing particular effects, or elſe they can foretel nothing by them.

Surely the Stars *groane* to be thus abuſed, to be diverted from the end they were appointed to; and put under this bondage to ſerve the phantaſies of men,

and not thoſe proper ends aſſigned them by God.

Argu. 4. From the Nature of Art.

4. We reaſon from *the Nature of Art: Ars eſt ſapientia Dei in Creaturis refracta*: Art is the wiſdome of God refracted in the creatures. All wiſdome and knowledge is incomprehenſively centered and meeting in God, but there it is too high for our reach; but its ſevered and broken in the creatures, that ſo we may underſtand it in them.

I deny not but there is an Art of the Stars, which Art God hath made, and its a beame of his wiſdome ſhining on them, which is called *Aſtronomy*; that is, the Law of the Stars, or that rule that God hath ſubjected the Stars unto, and our reaſon findes out. But that is not the wiſdome of God whereby he knows and foretels things to come; that wiſdome, that foreknowledge, that foreknowing wiſdome God never placed in the Stars, nor ſhall we ever finde it there.

All Art is that which by our *meditation*, *arguing*, *obſervation*, and *experience*, we take up out of the Creature whereof it is an Art; as in the Art of Muſicke: no man makes the Art of *Muſicke*, that is a creature of Gods making: onely men finde out and diſcover what God hath made; as namely, God hath made this or that proportion in ſounds which

which cauſe Harmony, men have not made theſe proportions; men indeed finde them out to be there where God hath put them: *Omnis applicatio rationis rectæ ad aliquid factibile pertinet ad artem*, ſaith *Aquinas*: that is, All the application of right Reaſon unto any thing that is to be done pertains to Art; ſo the application of our right reaſon unto ſounds, findes out Gods wiſdome there, and belongs to the Art of it.

Study, yea ſtudy again and again the nature of the Stars, you ſhall never finde any ſuch prognoſticative virtue placed in the Stars.

Parentes diſciplinarum ſunt Experientia & Inductio. Experience and Induction, are the Parents of Arts. *Experience* is the gathering of many obſervations, and applying them to certaine proper uſes: But if men gather true obſervations, and apply them rightly, they ſhall never make up their predictions, but that which ſhall come forth far different from them.

Induction is the gathering together of many experiences: Now if they can make no experience, they cannot make *Inductions* which is out of many experiences; and if neither experience, nor induction, then no Art.

Argu. 5. From that part of Aſtrology that concerns weather.

5. We argue from that part of Aſtrology

logy concerning Predictions about alteration of the Aire, about faire or foule weather. How groſſly are they miſtaken there, and how is that contradicted and condemned by our daily experience? So that I am more then three quarters perſwaded, that if one take an Almanack calculated for this preſent yeare, 1655. and where it is written fair weather, write foule, and where its written *foule*, write *faire*; where its written *ſtormes*, write *calme*; and your *writing*, as to the event and ſucceſſe, ſhall fall out as right as that which was firſt calculated. Part of the reaſon that induceth me into this opinion is this.

Much, yea very much of weather depends upon the *winde*: Now who knows twelve months before, where the winde will be twelve months after? nay who knows this day, where the winde will be to morrow?

God hath not left the *windes* in the keeping of the *Stars*; but he holds them in *his fiſt, and rides upon the wings of them*, *Pſal.* 104. 3.

Millions of men live and trade in the great deeps, they have their ſeveral ways; ſome Eaſtward, ſome Weſtward, ſome outward, ſome homeward bound: God knows all their wayes and occaſions, and who ſtands in moſt need of winde and weather, and he ſerves all their

turnes

turnes in his season; and so turnes wind and weather as he thinks good, without acquainting the Stars with it.

Now if they mistake so wofully in this one thing, which seemes to be most within their Sphere: and if God have so ordered it, that although Mariners, Physitians, and Husbandmen, can by the present face and posture of the skie, tell somewhat of winde and weather insuing, but they are limited that they cannot do this fourteen dayes before; nor then when they do it, any farther then by a likely conjecture. How can we imagine Astrologers should take upon them rightly the foretelling of things contingent many years after?

Arg. 6. from the excellent frame of Man.

6. These Predictions are derogatory to that excellent frame that God hath made *man in.*

Its the nobleness of his make, that where he acts like himselfe, acts as a man, he acts by *wit and will*: He is *agens consilio*, such an Agent as acts by *Counsel*; that is, by dictate and principle of Reason and will; and these two are lockt up from the powers of all creatures, that they cannot act on them immediatly; and so from the power of the Stars. I meane, that it is in the Nature of Man, when these creatures have done their uttermost, yet for him to rise up, and act contrary to all their actings.

I know

I know Aſtrologers uſe frequently this ſaying; — *Sapiens dominabitur Aſtris:* A wiſe man ſhall beare rule over the Stars. Yet how unduely and imperiouſly do they incroach upon the Queen and Caſtle of the ſoul? I meane *the will of man*, and preſcribe wicked Laws for *hope and feare:* Alas, how many, too many are inſlaved by them?

Theſe Aſtrologers make their neſts above the Stars, and *Lord* it over their weake diſciples, aſſuming more right over them then the Stars have; for many times they take away their *reſt*, and *weaken the quiet of their minde* by their dayly expectation of ſuch ſucceſſes as *they preſumptuouſly ſpeak of*, and ſhall never come to paſſe.

For ſhame, for ſhame, let us redeem our ſelves from this Captivity. God hath not ſubjected your reaſon and will to *Angels*; then ſurely not to Stars or Star-gazers: *Angelus non poteſt aliquam formam imprimere in imaginatione niſi mediante ſenſu extrinſeco, nec poteſt voluntatem noſtram mutare: Aquin.* An Angel cannot imprint any forme upon our imagination, but by the interpoſition and mediation of the ſenſe, which is outward, neither can an Angel change our will. Let us bluſh to attribute that to Stars and men, that Angels have not.

7. The

7. The laſt argument we ſhall name taken from the nature *of things contingent:* Now there we have this rule, *Futurorum Contingentium non eſt determinata veritas*; that is, the *Truth of future contingent things is not determined*; and yet how peremptorily doe they conclude concerning theſe things? As about *marrying* a wife, about what kinde of life or imployment this or that man ſhall be of; whether he ſhall dye by war, or by water; that in ſuch a yeare of his life he ſhall be ſicke, that he ſhall be deare to Princes, and ſuch like. Now theſe are things that are undetermined; that is, they may fall out this or that way: how can they have any knowledge of them? *Contingens dicitur quod aliter eſſe poteſt.* A thing is ſaid to be contingent, that might have been otherwiſe then it is; that although in time it come to paſſe in this or that ſhape; yet as to the cauſes producing, it might as well have been in another ſhape.

Argu. 7. From the nature of Contingent things.

God retains the determination of theſe things in his own will, and therefore he knows them, but men cannot.

Things are ſaid to be contingent { inwardly, or outwardly.

The actings of the will of man, make that contingency that is called *inward*: *Outward contingency* ariſeth from ſome out-

outward help or impediment: Now that God hath removed theſe acts of the will from the Stars, we heard before; and no leſſe removed are the helps or hinderances that doe fall out in the producing of particular effects, to which the Stars can give you no light, but leave you in the darke.

Obj. What they foretel comes to paſſe.

But doe not many things they ſpeake of come to paſſe and fall out as they foretel? and doth not this mightily commend their way? You ſay that Experience is the mother of Arts, and they have many experiences; and how will you, or can you anſwer them?

I anſwer diverſe wayes.

Sol. 1. They have not ſo many experiences.

1. I deny that they have ſo many experiences as they brag of; Somewhat that ſeemes to favour their proceedings, may be taken notice of by thoſe who affect and admire ſuch a way; and no marvel then, if it be commended far beyond what it was; for the commendations follow the affection of the commender, and not alwayes the nature of the thing commended. And what if men to ſpread their lyes farther will *print them*, muſt they be true becauſe they are in print? And what if ſome things reported be of ſome antiquity, will that make them authenticke? They have not ſo much to brag of as they pretend; for many things are ſaid to

to come to paſſe that did not.

2. Suppoſe ſuch and ſuch things doe come to paſſe, its not from any cauſing virtue in the Stars: If you could heare their voice, you would have them diſclaming of their influences to ſuch effects. They come to paſſe, tis true; but are there no other cauſes then the Stars? are there not other things that are neerer to which they may be aſcribed? ſurely there are.

2. *They come not from any cauſing virtue in the Stars.*

3. Blind men ſometime hit the white, and dreames ſometime ſute with what after falls out: and ſo many *Aſtrologers* among many falſhoods, ſpeake ſomething that may prove true; and no marvel, ſeeing their Predictions are like the dubious anſwers of the *Oracles*, which may admit a diverſe ſenſe, and ſpeake in general termes, which credulous men apply as they think fit.

3. *They may have their doubtful termes applied to ſome events.*

4. The coming to paſſe is the ſtrongeſt argument againſt them; It comes to paſſe, but not by any thing in the nature of the *Stars* foretelling it, nor by any Art, nor by any revelation from God. Then may you not juſtly feare, that ſuch diſcoveries ariſe from him who is the enemy of God, and your ſouls? *the lyar*, and *the father of lyes, the prince of darkneſſe and of the power of the aire, who workes effectually in the children of diſobedience*: and were you not much better

ter to want such Predictions, then take them up by such a hand?

5. It may come to passe in vengeance.

5. It may come to passe in a way of Judicial vengeance; your mindes are set upon lyes and vanities, and God may answer you according to the visions of your own heart. *Ezek.* 14. 4. *Every man that putteth the stumbling blocke of his iniquity before his face, and cometh to the Prophet; I the Lord will answer him that cometh according to the multitude of his Idols.* If God answer him that comes to *his Prophet* according to the iniquity of his heart; How much more will he answer them that come to Astrologers, Satans Prophets, according to their iniquity?

2 *Thess.* 2. 9. Antichrist cometh after the working of Satan, *with all power and signes and lying wonders.* Now *vers.* 10. *Because they receive not the truth in love, Verse* 11. *God sends them strong delusions that they should beleeve a lye:* or it may be God comes to try you.

Deut. 13. 1, 2, 3. See how the case is there stated. *If there arise a Prophet that giveth thee a signe or a wonder, and the signe or the wonder come to passe, whereof he spake unto thee, saying, let us goe after other Gods; Thou shalt not hearken to the words of that Prophet or dreamer of dreams; for the Lord your God proveth you, whether you love the Lord your God with*

all

all your Heart and with all your Soul.

A word of Application.

1. To those who are professors and teachers of the *Mathematickes*. I have one word to you; and would to God it might finde acceptance with you. I honour all Art; if not too much, I am sure enough: and I hate not that pleasing and profitable study of the *Mathematicks*, although I confesse my selfe no proficient therein. I would humbly intreate you to keep to what is Art, and the wisdome of God in the creature, and that will render you wise, not *Cunning* men. Surely *Piety* is the best Policy, and *the feare of the Lord, the beginning of wisdome*. I appeale to your own consciences: should you not tremble when in your Predictions you aspire to what is proper to God, and not communicable to men?

Use 1. To professors of the Mathematicks.

Its enough for our narrow compasse, and to keep us humble, to recall a little of what is past, and to know not very much of what is present before us, but least of all what is to come.

The Apostle *Paul* would not have the Corinthians should *thinke* 1 *Cor.* 4. 6. *above what is written*: τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν. Be not angry with me if I wish you so well, that I would not have you to think, or write above what God hath written in his word or workes.

There be ſome things in all Arts that God hides from men, as Sympathys and Antipathies in natural Philoſophy, the returnes of Agues by ſet fits in Medicinal practice; and in your own way, the cauſe of the ebbings and flowings of the Sea: You are not infallible in what you think you know: you are apt enough to erre as you are men; *Humanum eſt errare*; but how much more apt if you proceed by *erroneous principles* and doctrines?

Is it nothing to you that God hath ſtirred up the ſpirits and pens of thoſe who are godly and wiſe to appeare againſt your way? I ſhould much ſuſpect my ſelfe to be in the way of *Balaam*, when I ſhould meet with ſo many *Angels*, (Miniſters, Meſſengers, of God) *coming againſt me*. You may miſtake, and ſo miſpeake, as that Divination may eaſily turn into a lye, *Iſa.*44.25. and God may blaſt that reaſon into madneſſe that is ſo abuſed: and then how ſad will your caſe be, when you muſt be ranked with thoſe *who are without*, *whoſe property is deſcribed* to be ſuch *who love and make a lye*, *Rev.* 22.15.

Oh remember how unduely and unworthily you have perplexed, and rejoyced the hearts of people: you have put them in feare where no feare was, and rejoyced them when you had no good

good ground for it. You have raiſed up hopes in them like ſpiders webbs, which a little time hath eaſily ſwept away; and you have driven many to deſpaire, when God gave no cauſe for ſuch deſperation.

How infectious have your principles and practices been? How many have been miſled by you? Think on your Schollers whom you have trained up to follow your ſteps; if you walke awry, how can they walke right? Doth it not, or may it not pitty your heart to ſee ſo many, young, ingenious, hopeful Gentlemen, to be corrupted by you? It may be God may give you repentance, which I heartily wiſh; but they may be hardned in their vanity, and never returne; and will not that fall ſad on you, when you ſhall remember that you have a generation in the pit beneath, whom your falſe teaching and corrupt example hath begotten?

You cannot be ſo inobſervant in your own way, but you doe know that God from heaven doth beare witneſſe againſt your weather-wiſdome; making that prove faire that you foretel to be foul, and foule to be fair. Now if you are ſo much out in that which is loweſt in your way; may you not much more miſtake in higher pretences?

Surely ſince you are ſo confident of

things to come, which yet God and Nature hath not actually determined, you might be more bold to call up things *paſt*; if you can tell a perſon what *ſhall befal him*, you may as well tell what *hath befallen him*. Why doe you not bend your thoughts that way, and not this? is it not becauſe it would not be ſo taking with men, and withal it would decry your skill?

Remember, and forget not, you muſt give account of your wayes and workes; thinke ſeriouſly of it: Will your proceedings be owned by Chriſt another day? will he ſay to you, *Euge bone ſerve, Well done thou good and faithful ſervant?* thou haſt been faithful in thy Predictions, I will make thee Lord of ten Cities; *enter into thy Maſters joy.*

Will he not rather accuſe you for abuſing your ſelves and others? for miſpending your parts and paines, and ſnarling at thoſe who reproved you? Your ſins are great, but not unpardonable: Oh that God would give you repentance unto life, like thoſe we read of in *Acts* 19. 19. Many believed, and among thoſe, *Many that uſed curious Arts, brought their Bookes together and burned them before all men.* If you will ſtile your dealings Arts; others, and rightly too, will call them *Curious*: Now

Now there was cauſe enough to burne their *Books* then: May there not be as much in your *Books* now? I ſhall adde no more, onely leave it to God and your conſciences; and deſcend to give a word to your diſciples.

Uſe to thoſe who are learners of Aſtrology.

I cannot but from my ſoul pitty you, to ſee your youth and ingenuity ſo dangerouſly intangled. Aſtrological Predictions are fine cobwebs to catch young wits. Give eare to a plaine word.

Its poſſible you may meet with ſomething that is and may be called *Art*: But is there nothing elſe? is there not ſomething far worſe? No evil was ever ſo audacious at firſt, as to appeare unmasked, and in its own colours; the worſt of things ſometimes put on the beſt of names and pretences. I ſhould be too impudent in writing againſt what is *Art*, and ſo Gods wiſdome in the creature; and you would be too negligent and groſſe, if you eſpouſe *mens phantaſies and wickedneſſe* for Art, *for Gods wiſdome in the creature.*

All men deſire to know, and thoſe that know ſomething, deſire to know more: *Scientia non habet inimicum niſi ignorantem.* I blame not your deſire of knowledge, but wiſh you to goe on in it, and that your deſires may end in attainment: but take heed what, and how you know. All knowledge of excel-

lent objects innobles the minde, *Excellens objectum intellectum perficit.* I beſeech you weigh, whether ſuch principles as you are taught and have ſucked in, will make your minde one jot better, and not rather much worſe.

I know they inſinuate not barely by pretending to augment your knowledge, but knowledge in relation to your practice; of ſomething to be done by you, and that hereafter; nay of what God will doe by you, and to you; and theſe conſiderations are taking and ſnaring.

To pretend to advance knowledge onely, without practice would be *vaine ſpeculation*: to know onely what concerns other men, would ſeeme a *buſibodineſſe*; to tell you what is paſt is but to recall what you had ſome knowledge of before; but to tell you what is to come, and to come from God, this takes much with you.

But (deare hearts) be not deceived: How came the ſpirit of God to them, that they can reveale ſo much to you? *They goe*, but *God ſent them not*; and *they declare, but what? the viſions of their own heart.*

I am not ignorant that there is ſomewhat of ſingularity by which they ingraciate themſelves; men affect to be and doe ſomething more then others:

to

to be as all men are, to know as all men know, is but a *common being and knowledge*; but to be of higher ſtraines and extract, to be of more accompliſht perfection is that which men ſtrive for, and they pretend to bring you unto.

Bona verba: Theſe are good words indeed; but looke well to it, leſt while you aime to be higher then other men, you fall not beneath the loweſt Chriſtians; and while you ſtrive to know what you ſhould not, you grow ignorant of what you ſhould.

The knowledge of God and a mans ſelfe, are the greateſt Sciences, and they make faire to inſtruct you in both, but lead you aright in neither. The Word, the Goſpel, the Word of truth, will give you the knowledge of God and your ſelves, which they and the Stars can never do.

Tis true, they maintaine their way in a kinde of majeſty with great, ſounding, ſtrange words: As the *Luminary of the time, the Sun angular poſited in this or that houſe; the Moon in this or that Sextile, to Mercury Lord of his aſcendant*, and ſuch like termes. But how weake is it to be carried away with words, and ſad to be *worded into wickedneſſe?*

Above all, give me leave to warne you of caſting your own *Nativities*, or the Nativities of others, or ſuffering others *Againſt figure-caſting.*

to cast them for you: And here take notice of these fixe things. First,

1. Its hard to know the moment of Birth.

1. They must know the moment in which you were borne; and who can readily tell them that? I am sure you your selves cannot remember it; and truely I think your mother and the good women then present were so busie about you and her, that they did not tell the clocke: but suppose some heard it stricke; it may be the clocke was wrong set, might goe an hour too fast, or too slow. How will, or can you know the direct time? and the heavens change in a moment, what worke can you make of it?

2. They make an Image of heaven in a table, & houses for the Stars.

2. They make an Image of the Heaven in a Table and the houses for the Stars: but what if these houses and tables are creatures of their own braine, and never of Gods making? what sorry creatures will they prove, and the workings upon them as sorry as they?

The twelve Houses are made of the feigned Signes of a supposed Zodiacke. Now what worke can you make of things feigned and supposed? May we not conclude safely that what is wrought upon such suppositions is little better then something feigned or supposed?

3. They pretend to shew in what houses the Stars are.

3. They undertake to shew you what houses the Stars were in when you were borne;

borne; as what houſe *Jupiter*, *Sol*, and *Venus*, were in, which they account the beſt Planets; *Saturne* and *Mars*, the worſt; *Mercury* and *Luna*, varying according to the places they reſide in, and ſuch like ſtuffe. That there be places and motions of the Stars I queſtion not: but as for *theſe Houſes* and the Stars being at ſuch a moment in this *houſe*, or at another moment in that houſe; I doe more then ſuppoſe, He ſhall not be damned that believes no ſuch matter.

4. They pretend to tell you who reigned when you entered into the world. It is more then ever they can prove, that there is ſuch a *Monarchical virtue and order in the Stars*; that is, that this, or that particular *Star* hath its virtue and influence apart from other *Stars*; that it rules and hath power which the other *Stars* have not, and puts forth this power in a way of rule, without them, and diſtinct from them.

4. *To tell you who reigned when you were born.*

And it would be as hard to give a reaſon why the conſtellation at the time of the birth muſt be calculated and not as well the conſtellation at the *time of the conception*, or while it was an Embrio.

I confeſſe I am altogether in the darke, and I thinke you have not much light with you, ſo much as to ſhew me why you ſhould not calculate *Conceptions* as well

well as *Nativities*, or the ſtate of a childe in the wombe, as well as the *birth of it.*

5. What aſpect the other planets have.

5. They pretend to tell you in what degree, and with what aſpect the other Planets did temper or inflame.

You muſt blame my ignorance if I apprehend it very hard to underſtand the particular influence of the *Stars*, much more the degrees of that influence. I know not how to underſtand one *Star* regent and another *ſubſervient*: my faith tells me they worke together and at once, in common, according to that nature and motion that God hath given to them.

6. Hence pretend to ſtrange Predictions.

6. But to pretend to read from them, from the Heavens, Houſes, Planets, Aſpects, Influences, and the like, what is decreed concerning you, as that the *Stars* incline a man to atcheive great preferment, declare a fit capacity to this or that thing, promiſe a ſmatterring of it; diſcover whether a man ſhall attaine the thing deſired, or the like. This I ſay is to me unlikely and ungodly: which that it may appeare to you, weigh the arguments before alledged.

What although they tell you of good things? I beſeech you abuſe not your faith to believe them; It will be your happineſſe if God beſtow ſuch and ſuch good things on you; but you ſhall never come the more to enjoy them becauſe of the

the *Stars* or their Predictions; and you doe but abuſe them and abuſe your ſelves, and your bleſſings to take them up from their hand.

Suppoſe they tell you of ſomething croſſe and darkely ſpoken; let not that affright you: let me ſpeak to you as our *Saviour* to his diſciples, *Joh.* 14. 1. You *believe in God, believe alſo in Chriſt*: Men or their meſſages you are not obliged to believe; nor will it ever be charged on you as a ſin of infidelity, to give no aſſent to theſe their Aſtrological Predictions.

FINIS.